

Social Study, Service and Exhibits

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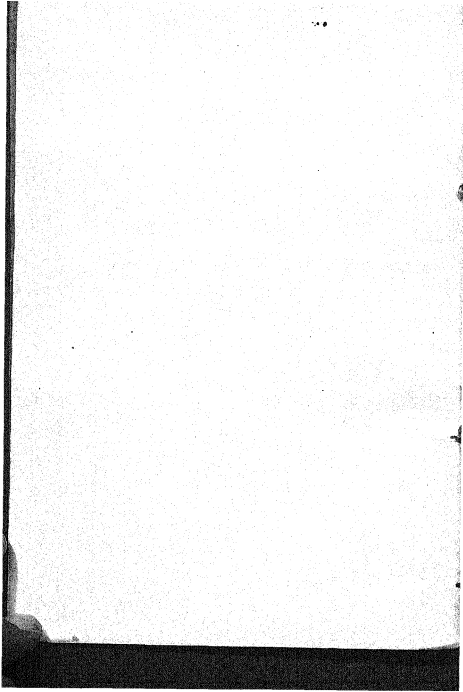
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THE ASSOCIATION PRESS
86, COLLEGE STREET, CALCUTTA
1913

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INTRODUCTION

I. The Plan of These Studies

Three distinct, yet very closely related objects have been in view in preparing these pages. First, to furnish

A Threefold

Aim

a guide to those wishing to take up the study of the social forces and conditions of their community. Second, to furnish suggestions for definite and practical social service. Third, to start definite lines of thought for a "Community Exhibit". The book may be used for any one of these ends separately, by taking the respective paragraphs under each chapter.

The greatest need, however, is for protracted intelligent study, and hence the emphasis has been on this.

Emphasis on Study

The section on **Practical Work** is intended to furnish the laboratory side of this study. The section on **Exhibits** will be found to be a definite part of the study—furnishing its object lessons. As many as possible of the suggestions under this section should be worked out for use in a given study. The material, thus gradually secured in the course of study, may be used at its end in a complete public "Community Exhibit", as a definite and tangible result of the year's work.

The **Prayers** and **Bible Readings** may be suggestive for the devotional introduction to the study hours.

It has seemed worth while to add a list of **Topics** which may be suggestive for essays, addresses, or for articles for the Press. Among these sub-

Topics

jects will be found those suited to College Literary Societies desiring assignments of a social nature. It is hoped that a perusal of these subjects will lead some to arrange programmes for public meetings looking toward public welfare.

Often more stimulus comes from a statement of what is actually being done than from any hortatory sermons.

**Illustrative
Effort**

Whenever possible, therefore, simple examples of actual effort have been added to each study. Who follows in their train?

A more detailed introduction is needed with reference to the three main objects of this book.

2. The Value and Importance of Social Study

The fact is daily becoming more obvious that ignorant plunges of well-meaning folk into social action may bring social disaster instead of social reformation.

The Necessity of Social action itself is not necessarily good.

Study

It must be intelligently directed. The importance of first-hand knowledge and

personal experience cannot be overrated, for without it not much help can be rendered. Is it wise to appoint, as one Society has done, a special agent on tuberculosis for their city, who looked after thirty-seven cases of this disease, when a study of conditions would have shown that many more in that particular city were dying from typhoid? Again, any very permanent interest in social service must be based on a knowledge of facts and the ability to get more facts. Plain unæsthetic sordid facts of life, of the daily struggle against insuperable difficulties of the men and women who toil in the hard and dirty and dangerous places—these are the conditions which men must meet and set their faces to reform. To enter this field without the knowledge of the agencies already at work, of the methods already employed, and of the facilities at hand, is to dissipate social energy and foster social waste.

No really adequate social work can be done alone. To succeed in aiding individuals or a community, one must generally get the help of other organized

**Knowing the
Law and Social
Agencies**

forces, such as laws, city departments, and private societies. Part of our equipment for work, then, is to become acquainted with the social forces that are already available and

already at work. It will also generally be found that,

even if one is interested in one particular problem, it is so involved in other social problems, that one must know something of all.

If the members of society could once catch the spirit of "research", of hunting out and bringing to light actual conditions, one of the most important steps

The Research Attitude

in the scientific approach to a solution of social problems would be made. To give, even to young people, some introduction into the method and means of securing data is an education of a very real nature. If the young men of any country are to grapple with the real causes of misery and overcome them, they must begin with a patient study of facts. Most of the studies which follow can in no way be prepared by the mere paraphrase of some book or magazine article. The students will have to learn how to use Blue Books, Reports, personal interviews and original investigation. Such study is toilsome; but the more earnestly it is approached, the more fascinating it becomes. Young people the world over take delight in finding things out for themselves. The research attitude means patient and independent study of a question for oneself. One great lack the world over, but especially in India, is local initiative. Therefore, study your own community; find out what it needs; think out a plan to satisfy that need and do the thing for yourself. Three elements, as some one has said, are required:—Energy enough to keep thinking; patience enough to keep trying; faith enough to believe that there is a plan somehow which will attain the result desired.

Nor are small beginnings to be despised. In just these little study groups it is possible for a young man to make, under the guidance of some sympathetic professor or friend, that start in the mastery of some department of service or reform, that will make him a leader in after years. A permanent interest in temperance, or public libraries, or the depressed classes may start from facts brought out in these student groups.

Becoming Specialists

In the background of all such inquiry as has been suggested should be the thought that study is a call to

service. It is always easy to relax into a mere theoretic knowledge and an academic interest. Hence, the motive should be kept clear—study as a means and not an end. Gradually, each individual should be enabled to see what contribution he can make toward social reform and uplift. To this end emphasis should be laid not so much on what government and legislature can secure, but on what the individual or group can do. It is hoped that these outline studies—which can only be suggestive—may be a start at least in enabling many to relate themselves as individuals or societies to the duties and responsibility of citizenship. If a survey succeeds in doing nothing beyond creating a community consciousness it will have laid the foundation for future public action which is bound to bear fruit. It is important, however, that the study should not end with a mere knowledge of facts, but that a definite constructive programme of public action should be formulated. A social survey is a study of a community to determine whether it is growing in a normal and healthy manner. It seeks to find the bad in order to plan wisely for correcting it; and to measure the good in order to know what the community's assets are.

Where such study as has been suggested is taken up by voluntary student groups, the study circles should be small. The ideal number is five or six with a maximum of eight. A great place should be given to discussion, and the small size of the group makes it possible for each member to take part. This plan has great advantages over the larger meeting where one member reads a paper or essay; for the conclusions reached and the information gained through discussions are always of more permanent value than the general impressions which are carried away from listening to a lecture.

It is also easier for a small group to meet informally. The men in one college dormitory might form such a group.

The leader of such a study group should be one who is really enthusiastic and ready to work. Much depends on him. It is not necessary that he should possess at the start any special knowledge of the subjects to be

dealt with. But it is essential that he should be in earnest and resolved at all costs to make his study group a success. A certain amount of tact is necessary, and the ability to guide a discussion; but these may be gained through practice by anyone who is willing to learn.

The Selection of a Leader

The leader should be working for definite results on the minds of the men of his group. It very largely rests

Duties of a Leader

with him whether the discussion of a group is a mere aimless conversation or whether it leaves any definite impression upon the minds of the members. The first business of the leader, then, is to work out the purpose of each meeting. He should have a clear idea of the end to be accomplished and the effect to be produced. Everything in the meeting should have some bearing on this aim, and things which are interesting in themselves, but which do not contribute to this aim, should be passed by. It is the personal and practical meaning of the facts studied which is important. If a leader will take the small amount of trouble involved in working with a definite aim in view, he will be astonished at the possibilities which will open out. In doing this, however, he must certainly avoid cramming a series of conclusions down the throat of his group; or driving the discussion along one given line; or doing all the talking himself.

Still another aim of the leader should be to draw out the members of his group. He should try to get them to think for themselves. Hence, the

The Stimulation of Thought

preparation of questions is one of his most important duties. The aim of such questions should be to make his fellow students think. They fail of their purpose if they can be replied to in a monosyllable, or if their answer is at once obvious. The framing of a really interesting question requires a good deal of thought, and not a little practice.

Be definite:—Don't be satisfied with the general scope of a law—get the exact wording. Don't be satisfied with saying that 'many animals in our city are ill-treated'; be able to say that there were 1,169 convictions of cruelty to animals. *Be accurate:*—Simple, accurate statistics

are better than elaborate, unreliable information. Here perhaps a warning ought to be given in connection with student work. Experience has shown that only the most mature students are capable of doing accurate, reliable work, and that even then the greatest care and largest amount of supervision is necessary. *Compare*:—Where possible, view the statistics of your own city in comparison with those of other cities of the same size. This will aid greatly in enabling you to see the significance of facts.

One of the principles of any investigation should be not to condemn. Explain the good and the bad together, suggest remedies for the bad and commend the good. Adherence to this in the minutest detail will foster co-operation, where a campaign of condemnation will lead to antagonism. When once the facts become known and the good is balanced against the bad, a consciousness of public responsibility is bound to result which again will lead to a forward, constructive policy.

Community studies must in the nature of the case differ almost as widely as the cities or communities themselves. Any outline for this kind of inventory-taking must be largely suggestive, leaving wide latitude for change according to local conditions.

As an example of the kind of study that must precede any strong case for reform, an essay on the "Social condition of Ceylon Villages" by a student of St. John's College, Kandy, may be cited.* The essay deals with a small Kandyan village situated about thirty miles from the nearest large town. The population of the whole village is given as 625; only one division of it (about half) is considered in the essay. The plan of the essay is to describe each of the twenty-four households in this division and then to consider certain general topics, such as housing, food, education, crime, agriculture, trade, and festivals, but always with reference to the

* This description is taken from "The Young Men of India," May, 1912.

detailed description given first. In the descriptive part there is noted the number of families living in each house, their relationships, caste and employments, and the number of rooms and the amount of land belonging to each household. A sketch map shows the position of each house and the areas of cultivated and uncultivated land.

The account is of a small district only, the writer having a limited time at his disposal, yet it probably applies with but little modification to a large part of the Kandyan country. Few generalizations are made, the collection of data being deemed the necessary first step in any social enquiry. Even in England, where so great a mass of statistics on town life is available, such work as that of Rowntree and Charles Booth has shown the value of starting again from the beginning, by house to house inquiry. The information in this essay is probably unusually accurate as the writer's own home is in the centre of the village which he describes.

A few quotations from different parts of the essay may illustrate the method of the whole:

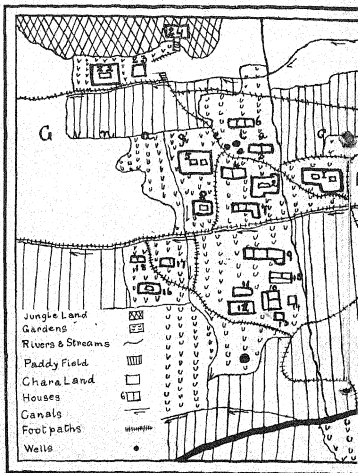
"Nos. 7 and 8. These two houses are called Udage. No. 7 is covered with straw and it has three rooms. No. 8 is covered with tiles; it has a compound in the middle and it has three rooms.

"There are four families living in the two houses. Two of the four families are living in polyandry and one in concubinage. The four families are these: . . . (details) . . . one of the men living in No. 7 is a professional gambler. All the males in the house with the exception of one can read and write Singhalese. These people belong to the Gowigama caste, they own about 8 amunams of paddy fields and 6 acres of chena land.

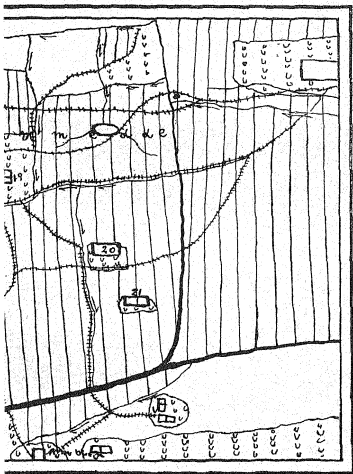
"Very few crimes happen in the village. There was not a single man who was put in prison within the last five years.

"The nearest tavern is fifteen miles from this place. There is no place in the village where there is an illicit sale of arrack."

There is no reason why such studies should not be made in every village and town.



PLAN OF VILLAGE



IN CEYLON

3. The Nature and Significance of Social Exhibits

The exhibit method of graphic publicity has been very widely adopted for presenting welfare data of all sorts. The material for Public Welfare Exhibits consists of maps, charts, placards, banners, screens, objects, models, pictures, photographs, enlargements, blue prints, lantern slides, etc., made with the object of showing (a) conditions and (b) improvements urged. An attempt has been made in this book to make definite suggestions for such an Exhibit. The careful, painstaking preparation of the material may prove one of the greatest services which can be rendered.

The aims which should be fundamental in any adequate and purposeful educational exhibit are that it should arrest attention, excite curiosity, create and hold interest, stimulate desire, and compel action, sacrifice, and competent effort. Only wide-spread popular thinking will ever change conditions. Often an exhibit must be arranged before sufficient community interest and pride can be aroused to stand behind a concerted effort toward social improvement. An exhibit will awaken a greater pride in the educational and religious institutions of the city, and a more enlightened desire to remedy evils.

When a large proportion of the people of any city come directly into contact with a movement for civic betterment such as a "Public Welfare Exhibit," that city of which these people are a part must of necessity begin to take on a new life—a re-incarnation—making for a better city in which to live, in which to work and rear one's family, in which to put forth efforts for moral, physical, social and governmental uplift. The public may be brought to a consciousness of the city as a larger home; it may be made to realize that sordid or unwholesome conditions of life for even the poorest people should be regarded as something affecting the larger family; it may be made to see that the penalties for the neglect of "even the least of these" may reach the most prosperous and tenderly guarded home.

The Aims of an Exhibit

Securing Municipal Consciousness

In many cases it may not seem best for a small group to attempt a piece of work as large as an exhibit. If the exhibit is to be really impressive there will have to be very careful organization. Representative committees may be organized, including in their membership persons with interests in all matters pertaining to civic betterment. Men and women of all creeds, classes, and social conditions can be led to put their shoulders to the common wheel of a better city through knowledge of civic conditions. Often the co-operation along all lines will be spontaneous. Not only individuals but organizations should be enlisted.

Planning for an Exhibit

The beginning of an exhibit is generally a small group impressed with the need for stirring the public by exhibition methods. This group calls a meeting of the most influential public-spirited persons of the city to form a general committee, to consider finances, to discuss the most effective time and place for holding the exhibit, and to elect officers. The general committee should appoint a Survey Chairman for each branch of the inquiry. It will also have to arrange for definite persons to be responsible for the decoration, designing of the wall space, floor space, installation and demolition of the exhibit.

Some financial guarantee fund should be pledged before the Exhibit is started. Rs. 2,000 might easily be used in the exhibit of even a small town in securing the material and lettering of the screens, the carpentry and wiring of the installation, advertising, printing of programme, secretarial expenses, securing pictures, enlarging photographs, etc.

Finance

The place naturally should have not only wall-space for the exhibits, but should be large enough for the accompanying public meetings. The exhibit should be at a time when the schools and colleges can help.

The Time and Place

Since much cardboard, wood and cloth have to be used, it is both a saving in money and a distinct help toward a final satisfactory appearance, if the sizes of all signs and labels are standardized. The panels, on

which are displayed the maps, charts and statements illustrating a particular subject, may be made by stretching muslin or white oil cloth over a wooden frame. These panels may well be made four feet wide and eight feet high—one subject to a panel.

While an exhibit is being arranged students or other workers should be trained to act as stewards, with ability to explain the various exhibits to those who come. Pamphlets and books should be placed on tables or on the walls where they can be easily examined. Have the cost and the address from which each can be obtained plainly marked. At the time of the exhibit have a few selected and trained students ready to show and explain the books and pamphlets to groups, and have one ready to receive and forward orders on the spot. These trained explainers should be arranged in shifts so as to cover every section every hour the exhibit is open.

Suppose the "Exhibit" is to be for a week, there should be well arranged addresses each day. The "Know Your City Week" might be outlined as follows:—Sunday—Religious Day; Monday—Public Meetings
Accompanying an Educational Day; Tuesday—Civics Day; Exhibit Wednesday—Children's Welfare Day; Thursday and Friday—General Welfare Days. An attractive feature of such programmes might be furnished by preliminary exercises for which the talent of the various schools could be drawn upon for drill, music, choruses, etc.

Even after the exhibit has been prepared, the public may not come unless the whole subject has been strikingly brought before the people. Some of the methods for securing publicity are:—bill boards, banners across main streets, programmes distributed through school children, posters, articles in the press, and handbook publication.

The screens and models of an exhibit might well be turned over to the public library or Text Book Committee, where they could be used as a part of a travelling library department. In this way the influence

of the exhibit would be continued, and the material would be placed at the call of the public. It would be well to continue the Executive Committee of the exhibit to see that the various exhibits are used by the right people at the right time. A schedule of a score of places could easily be arranged for the anti-tuberculosis section of the display. Churches and other organizations could be led to plan for Recurrent Exhibitions of six or eight screens or charts at a time, changing every two weeks. Each school, each public garden could be used as a centre. Intensive work of this kind will not be as spectacular as the large exhibit, but will enable more people to study the screens as they deserve.

Further Use of Material

When once charts, diagrams and pictures have been accumulated, it may be educationally worth while to display the Exhibit in all neighbouring towns and villages. Suppose efforts have been concentrated on a Tuberculosis Exhibit, or a Child Welfare Exhibit or an Exhibit of the social needs of a modern city; much of this material would do for a whole circle of cities of the size of yours. If the pictorial methods are adapted to the intelligence of the people, such excursions or Exhibit Tours will prove a very active method of advancing the general welfare of the community. If no suitable exhibition rooms can be secured in the villages, the material could be shown outside; or something could be done with the travelling wagons used by some missionaries.

Travelling Exhibits

Every large city in India ought to have a growing Social Museum containing graphical illustrations of Social Surveys, Industrial Conditions, Housing and City Planning, Sanitation, etc. This material should not only be derived from the city itself, but from other cities in India, and from other countries in the world. Such a museum would make possible the scientific comparison of facts, the graphic portrayal of progress in other countries, and would be a step toward making available the accumulated experience of the world. Nor is this a mere dream of the future. Standardization, co-operation, interchange

A Social Museum

in the matter of exhibits has already taken place,* so that no city need start at the beginning.

Movements for the improvement of cities often fail because the creation of sentiment for civic betterment is not followed up by individual and organized activity. To this end a list of definite objects for which organized and individual effort should strive should be brought out clearly as a result of investigations.

**Follow Up
Work**

4. Suggestions for Practical Service and Organization

We are gradually learning that social duties are not learned save through social deeds. The important thing in study is not so much what may be taught, as the kinds of service, ministry and normal activity into which the student may be led. We learn by doing. Words, problems, phrases take on new meaning from the glow of actual contact.

Therefore, to each study has been added suggestions for social helpfulness. To enumerate the possible forms of social service open to volunteers is simply impossible. For service is the expression of life, and is as varied and rich as that life itself. But experience shows that even where willingness is present, points of departure are needed,—new veins of thought are required. Any one who has learned to love can develop the idea himself.

* The Chicago Child Welfare Exhibit Committee, 31, W. Lake St., Chicago, Ill., U. S. A., has scores of screens on Education, Health, Laws, Libraries, Philanthropy, Recreation, etc. From them screens can be obtained at five annas each.

Social Museums may be found at Harvard University, Cambridge, Mass., U. S. A.; The British Institute of Social Service, London, W. C.; and in at least fifteen Continental cities.

Exhibit material is commercially made by the "Educational Exhibition Co.," 70, Waterman St., Providence, R. I., U. S. A. Very comprehensive catalogues, giving prices and detailed descriptions, may be obtained from them. Their catalogue contains a description of the necessities for the outfitting and maintenance of exhibits of (1) Tuberculosis; (2) Mouth Hygiene; (3) Clean Milk; (4) Flies, etc.

Let each member of the class take up some definite, constructive, practical work. This is the laboratory side of the study, and now-a-days no one would dream of neglecting laboratory work for the theory.

Furthermore, is it too much to expect that even this untrained, unskilled service will to some extent alleviate conditions that hurt and harm? Such

Actual Present Help service need be undertaken with no egoistic aim of self development. With God's blessing, one may work in the spirit of self-giving, self-sacrificing, unrequited love.

The opportunities for service are so many and varied, and the need so great, that it will often be found both wise and practical to engage in a serious systematic effort to enlist volunteers for this work. Experience has shown that it is not hard to get half or two-thirds of a student body to put down their names for some form of service, but results have shown that many make quite unintelligent choices hardly understanding what they are doing; and that a very large percentage of those that are willing to work are quite untrained. The following steps ought to lead to a more intelligent choice by a larger number:—

Larger Campaigns for Social Service

1. A Social Service Committee in every Association or College.
2. A period of intensive social information and education in each centre once a year, continuing for several days, preparatory to an every-member canvass for service. This should be in addition to the general social education throughout the year.
3. An organized and complete personal canvass of every member of the centre once each year by groups of two men each, *after proper preparation for their work.*
4. Taking the addresses of those who declare their intention to serve along any line and following this up with organization, personal interviews, or if they have gone home, by personal letters.

"The engine of a powerful automobile running free makes a lot of noise but it does not accomplish very much. Throw in the clutch and the great car leaps forward with

the college in any large community. (a) A General Alumni Committee composed of prominent public-spirited college graduates who are vitally related

The Chart Explained to the past phases of the city life—philanthropic, political and religious. This committee will have general supervision of the work in the community. (b) A local Alumni Secretary, to be employed by the General Committee just mentioned. He will become an expert on the needs of the various organizations of the city, the best methods of enlisting graduates in service, will stimulate the many agencies to use volunteer workers to the best advantage, and will guide and inspire the College Alumni Committee in their personal dealings with individual men. (c) College Alumni Committees will be organized under the supervision of the General Committee and the Alumni Secretary, to carry out the hand to hand work of meeting the recent graduate personally, determining his capacity and inclination, and relating him in a vital way to the agency in which he can render the largest service. Such an organization as this will undoubtedly render great service to the graduate by saving him from a self-centered life. Its contribution to the community will consist in providing men for the tasks which need to be done and which few have been able or willing to undertake. On the left is represented the organization inside the College. The streams of help and influence between these two sets of organizations are represented by arrow heads. Why should not something like this, simplified enough to meet the definite needs of your local situation, be worked out to keep talent from "running free"?

Francis E. Willard says:—"Alone, we can do little. Separated, we are the units of weakness; but aggregated, we become batteries of power. Agitate,

The Value of Small Clubs or Societies educate, organize—these are the deathless watchwords of success. The fingers of the hands can do little alone, but correlated into a fist they become formidable. The plank

borne here and there by the sport of the wave is an image of imbecility, but frame a thousand planks of heart of oak into a hull, put in your engine with its heart of fire, fit out

your ship, and it shall cross at a right-angle those same waves to the port it has purposed to attain." In the long vacation, the students from the various colleges residing in a given town might well combine for some purpose of social study and work. Other groups in Church or Association will find it possible to come together. The mutual encouragement and stimulus, the greater range of work which could be attempted, make such clubs exceedingly valuable. During discouraging hours of effort, friends sustain one's purpose and vision.

The danger of such societies is that energy may be exhausted in framing a "constitution," electing the President and Secretary, etc. All this

Their Dangers machinery should be reduced to its minimum and the emphasis placed on actual study and actual service. Shun with vigilance any dropping down into a mere academic interest. Remember Carlyle's "Produce! produce! Were it but the pitifullest, infinitesimal fraction of a product, produce it in God's name. 'Tis the utmost thou hast in thee; out with it then. Up, up!"

It is well also to remember, that the development of personal responsibility has not developed equally with a sense of collective responsibility; it is always easier to get together a dozen people to condemn a social evil, than one who will in his own sphere make a serious effort to put it down.

A club might formulate for itself an object such as the following:—The collection and study of social facts; the pursuit of social service; the discussion

Model Objects of social theories and social problems with a view to forming public opinion and securing improvements in the conditions of life. One could aim to lead up to questions such as the following:—Am I sure that I am in the place where I can do the best service? Am I doing all I can for the social betterment of my city and province? Am I willing to serve where there is the largest opportunity for usefulness?

The object of the Bombay Social Service League is:—To collect social statistics, to study social problems and theories, to work out desirable social changes and to pursue actively a definite course of social service. Any

person who is above eighteen years of age, irrespective of caste, creed or colour, and who is willing to give some personal service and also a minimum contribution of one rupee annually is entitled to apply for membership.

The following shows another very noble object:—
 “Avowing as the sole bond of our fellowship a serious purpose to lead pure, reverent and useful lives, we seek together love which quickeneth, service, and truth which maketh free.”

One who is now a most efficient social worker says:—
 “During the later years of my student career, now some seventeen years ago, there was a group of students of which I was one. We were all enthusiasts, we were all more or less senior men in our college. None of us was well off, and many a time one or other of us had to economise over our meals in order to buy books. But the character which drew us together perhaps, was that we were all ‘world-menders’, all anxious to do something to improve the conditions round about us. Many of our ideas and schemes were visionary and wild, but I feel that for almost all of us, that enthusiasm of our student days, ill-considered and wild as it often was, has been of immense influence in directing and assisting our energies in more recent years.”

One young man writes:—“I was successful in organizing a social party of friends, the members of which agreed to dine together once a week; to discuss sanitary and intellectual problems; and to diffuse a spirit of social service, mutual helpfulness, and scientific knowledge amongst the masses.”

“Another of these societies is ‘The Knight Errant Society’, which aims at the protection and raising up of women. The knights pledged themselves to do all in their power to prevent girls being

married under the age of fourteen, early marriages being one of the curses of the country. I wish my readers were able to be present at our monthly meetings of these societies and hear the members tell the story of their month. Many and many a time have I been thrilled with emotion as I heard these

A Personal Testimony

Other Examples

A Knight Errant Society

men relate their attempts to stem the crying evils around them.

"Among the numerous social societies worked by the masters is: 'The Waif and Stray Society,' to which all

**The Waif and
Stray Society**

masters and boys subscribe monthly, and thereby pay the schooling of fifty poor boys, clothe a score, and feed and look after those in real distress. This teaches them to

give charity on right lines, and to economize public money and lay it out to the best advantage, besides widening their hearts and teaching them to sympathize practically with those in distress. We want very much to start a small 'Home' for incurables in the school-compound, so that the boys may daily learn the joy of relieving suffering."

State your aim clearly in writing, that you may have it always before you, and see to it that all your work is focussed on it. "Aim, clearly recognized,

**Some Final
Practical
Suggestions**

determines means, method and spirit." Study the members of your club from month to month, and seek to adapt assignments of work to their needs. Remember you should endeavour to see that each member of the group gains a sense of personal responsibility for the social state about him.

Keep a note book of important facts, impressions and results that appeal to you. This will be valuable in future work.

Take stock frequently. Recall your aim and note how well you are realizing it, with causes of success or of failure.

Determine carefully which of the suggested lines of work are the most urgent and most nearly within the limit of the ability of your group. Then select one or two or three of these avenues of activity. It is better to concentrate the work on a few forms of service than to attempt to cover the entire field. Then set about deliberately to exhaust all the possibilities that are in the work you have taken up.

Plan a budget for expenses, and believe that if you find real work worth doing you can get the money for it.

In certain cases it may be wise to hold a yearly rally; describe your work; give details and incidents that have

grown out of the activities of the various departments ; discuss various forms of work which are desirable in your community ; and enlist the help of the public.

Carry your committee or club on your heart in prayer all through the week. Pray for each individually, and for yourself that you may be led of God. If you do this you will bring a new spirit into the work and you will have power in it.

"Civic uncleanness kills civic pride."

"Nobody can give you a clean city, if you want a dirty one."

"We are advised by doctors of men to know ourselves. By doctors of civic advancement we are advised to know our city."

"What are you going to do, my brother men, for this higher side of human life? What contributions are you going to make of your strength, your time, your influence, your money, yourself—to make a cleaner, fuller, happier, larger, nobler life possible for some of your fellowmen?"—*Henry Van Dyke*.

"I like to see a man proud of the place in which he lives. I like to see a man who lives so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrong-doing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."—*Abraham Lincoln*.

"So he who blesses most is blest,
And God and man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth."

CHAPTER I.

Citizenship.

Prayer for Our City*

O God, we pray Thee for this, the city of our love and pride. We rejoice in her spacious beauty and her busy ways of commerce, in her stores and factories where hand joins hand in toil, and in her blessed homes where heart joins heart for rest and love.

Help us to make our city the mighty common workshop of our people where everyone will find his place and task, in daily achievement building up his own life to resolute manhood, ever to do his best with hand and mind. Help us to make our city the greater home of our people, where all may live their lives in comfort unafraid, loving their Lover in peace and rounding out their years in strength.

Bind our citizens, not by the bond of money and profit alone, but by the glow of neighbourly good-will, by the thrill of common joys and the pride of common possession. As we set the greater aims for the future of our city, may we ever remember that her true wealth and greatness consists not in the abundance of things which we possess, but in the justice of her institutions and the brotherhood of the children. Make her rich in her sons and daughters and famous through the lofty possessions that inspire them.

We thank Thee for the patriot men and women of the past whose generous devotions to the common good has been the making of our city. Grant that our own generation may build worthily on the foundation they have laid. If in the past there have been some who have sold the city's good for private good, staining her honour by their cunning and greed, fill us, we beseech Thee, with the righteous anger of true sons that we may purge out the shame lest it taint the future years.

* From "For God and the People", by Rauschenbusch.

Grant us a vision of our city, fair as she might be: a city of justice, where none shall prey upon others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honour shall be given to nobleness alone; a city of peace, where order shall not rest on force but on the love of all for the city, the great mother of the common life and weal.

Hear Thou, O Lord, the silent prayer of all our hearts as we pledge our time and strength and thought to speed the day of her coming beauty and righteousness. Amen.

Bible Reading

Heb. 11: 10. We have been looking for this city and striving to build it throughout the years.

Isa. 23: 8. An ideal for an industrial city.

Luke 19: 41. Notice how interested the Master was in the city.

Ps. 127: 1. This recalls us to the real source of power and health. God "keeps" a city through living men.

Literature

The British City, the beginnings of democracy, Howe, Scribner, 1907.

Municipal Government in Great Britain, Shaw, Century, 1895.

The Government of European Cities, Munro, MacMillan, 1909.

The Community and the Citizen, Dunn, Heath & Co., 1907.

A decade of Civic Betterment, Zueblin, MacMillan, 1905.

Civics and Health, Allan, Ginn & Co., 1909.

City Building in Germany, by Frederick C. Howe. Single copies free from the American U. Association, 25, Beacon St. Boston, Mass., U.S.A. This pamphlet urges art, foresight and common sense in city development. German cities are said to be the best handled municipalities in the world. Their plans are nearly always a score of years in advance of their requirements.

Comprehensive Planning for Small Towns and Villages, by John Nollan. Single copies free from address under previous book. This booklet attempts to show how to prevent mistakes in the growth of towns.

Efficient Citizenship Bulletin, No. 384, New York Bureau of Municipal Research.

City Welfare. Bulletin No. 13, Chicago School of Civics and Philanthropy. Price 11 annas. The bulletin is filled with detailed information on literature, helpful organizations and civic exhibits.

Introduction

There are still many who think that almost any one can have the satisfaction of being considered a good citizen and neighbour. All that one has to do, they

A Past Ideal think, is to attend to one's own affairs and keep within the law. How false this idea appears when we stop long enough to get a clear idea of what we mean by citizenship!

"Citizenship is the condition of full communal, social living in a democracy. It is not a special department or activity of a man's life which he exercises

What Citizenship Involves once in a while, as at the primary or at the polls or through the political campaign; it is a permanent condition, the condition of his social living in a democracy. It seems to be worth while to think of this enough to be quite sure of it, for we have thought too long of citizenship as a special aspect of one's life or as an occasional duty; we have called for good citizenship at times of election and been content with dormant citizenship at other times; we have said that one was exercising his citizenship when he voted, and have forgotten that he was exercising it or abusing or neglecting it as he walked the streets, talked with his neighbours, or in any way lived the life that has relations to other lives."*

The making of a City is one of the largest and most important tasks of modern civilization. We know that our cities have gradually grown and spread out.

The Making of a City But what more do we know? Where will you find a city that has a chart—not of its streets alone—but of its human element, of the waste spots; a chart that can tell just where the infant mortality is greatest, and why; that can tell you just where all the tuberculosis cases occur, and why; that deals with the problem of human waste in an intelligent and comprehensive and satisfactory fashion? It is a task

* "The Home as the School for Social Living."—Cope.

worthy of the best religious inspiration to make our cities square with the vision and the purposes of our civilization.

Study*

In practically every survey a general knowledge of the character of a community, its development, its industries, its population must be definitely ascertained and made the foundation for further study. It is essential to have a bird's-eye view of the city government, to know especially its form of organization, and its powers, especially at points where its tasks and those of the social worker intersect—as is the case with the boards of health, education, charities, the police, etc. Expect no city to accomplish tasks for which it has neither the power nor the machinery; organize no private agencies to do work which can and should be done by city departments. The answer to the following question gives the foundation for a study of the human element of the community. Every social worker should know his city as a whole.

1. Is the community a chartered city, town, or village?
2. How would you characterize the community, (farming, manufacturing, commercial, etc.), and to what extent is each prevalent?

The Character of the Community

3. Has the community developed slowly, or has some recent change brought about a sudden growth or decrease?

4. What are its chief industries?

5. If this study is being made of a city, find out the standing amongst Indian cities, (a) as to postal receipts, (b) as to bank deposits.

6. What is the total population of the community?

7. What are its constituents according to religion?

8. Find out, if possible, the total number of unmarried persons of each sex over twenty years of age?

Population

9. Find out, if possible, the total number of married persons of each sex under twenty years of age.

10. What is the density of the most congested region? (Give number in a given known area). How does this section compare in sanitation and buildings with the homes of the rest of the people?

It is a generally accepted fact, demonstrated by repeated study that the type of government of a community

* This study, to a large extent, has been adapted from "Knowing One's Own Community," by Carol Aronovici.

not only reflects the citizenship of that community, but determines to a very considerable extent the number and solution of many of its social problems. The understanding of the organization and work of the local government is, therefore, a prerequisite of efficient work in remedying existing conditions, and often in explaining civic apathy. Some of the facts to be ascertained concerning local government are as follows:

**Local
Government**

11. Is the government based upon a special charter or is there a general charter that applies to all localities of the same class in the Province?

12. What changes have taken place in the charter during the last fifty years?

13. What are the requirements for voting? (Is there any property qualification?)

14. How often are the local elections held and what officers are elected?

15. How large is the Municipal Committee, or whatever the local legislative body may be?

16. Are the Commissioners elected at large or by wards?

17. What powers does the President have?

18. What power does the Municipal Committee have?

19. What are the departments which constitute the work of the local government? (*i.e.* health, gardens, police, etc.)

20. To whom are the heads of each department responsible, and what is the extent of this responsibility? What are his powers?

21. What is the appropriating body which decides upon the distribution of the public funds?

22. Are budgetary estimates published in advance, or are requests made privately by department heads to the appropriating body?

23. What legislation affecting the health and morals of the community as a whole has the Council enacted within the last five years?

24. What means of publicity do the city departments use to inform the public of their work? Are published reports required by the law and, if so, is the form determined or is it left to the discretion of the reporting department?

25. What method of checking accounts is in use?

26. Is there any public discussion of the items of the city budget?

The above general questions have to do particularly with the organization of the government and to a certain extent with the legislative powers of the

community. The taxing powers and the financial

Taxation

condition of the locality may be ascertained by endeavouring to answer the following

questions :—

27. What is the tax rate and how is it determined ?
28. What is the number of taxpayers upon real estate as compared with the number of taxpayers upon personal property ?
29. What are the laws concerning assessments ?
30. Do the taxes meet the needs of the present budget or is money being borrowed to pay current expenses ?
31. What is the borrowing limit and how much is the indebtedness of the community ?
32. What have been the large improvements accomplished with borrowed money in the last ten years ?
33. What improvement work is going on at the present time, paid for with borrowed money ?
34. Is there a special tax for school purposes and what is the rate ?
35. What is the distribution of the money between the various local departments ?
36. What has been the increase in the appropriation of each department in the last ten years ?
37. What effect have increased appropriations had upon the different departments ?
38. What is the total wealth of the city ?
39. What is the total value of the land ?

These are only a few of the numerous questions that should be asked in connection with a study of the local government, and it is hoped that in the process of securing the data relating to them other questions will suggest themselves which are more distinctly of a local nature and which will lead to a better understanding of conditions than we can hope to suggest. The specific phases of administrative work inherent in particular localities make a fuller outline of inquiry inadvisable, but it is hoped that in choosing the workers in this field lawyers and other men familiar with public affairs will be found willing to take the work into their hands.

The condition of the local government, its efficiency, and capacity for development and service would depend to a considerable extent upon the prevailing

Suffrage

suffrage laws, as well as upon the character

of those enjoying the right and taking advantage of their privilege to vote. A knowledge of the suffrage conditions in a community may be gained by inquiries such as these:

41. What are the local suffrage laws?
42. What is the race and nationality of the probable voters?
43. Within the last twenty years what has been the change in the national and racial composition of the persons entitled to vote?
44. What was the difference between the total number of voters at the last local election and the total number of persons entitled to vote? (Indicate these figures by nationality, if possible).
45. Are there ward leaders? what is their character, business interests, connection with public work and public offices?
46. Have the various nationalities and religions come to be organized into political clubs and if so to what extent and to what purpose?
47. Is buying and selling of votes a general practice, and if so, what parties and what interests practise this method?
48. What agencies are interested in the development of citizenship, what results have been accomplished through their efforts?

Exhibit

1. Draw a **population curve** on squared paper, showing the changes in population of your community for the past twenty, and, if possible, the past thirty years. Make for the group similar charts of each religious community making up the population.
2. Curves covering as large a period as possible concerning, (a) **persons of each sex under twenty years of age**, (b) **the number of married persons** of each sex under twenty years of age, might prove to be very significant.
3. Draw a large circle having segments proportioned to the number of people belonging to the **various religions** of your community.
4. Make a large chart, entitled "**Forces of Moral Uplift in —**". On this make a list of the various forces that are working toward the moral uplift of your city, such as schools, libraries churches, samajes, temperance societies, papers, etc. Talk this over carefully with leaders, teachers and other mature persons. It will

require much careful reflection and assistance from the wisest of your friends.

5. Get some one with a good camera to photograph some of the worst defects of the city. Mount these **pictures** on a large white cardboard.

6. Secure also a set of **pictures** of home gardens, of flower pots in the window of some rare house in the city, in other words of definite efforts to secure a touch of nature's beauty in the midst of an unfavourable environment.

7. In order to get pictures for an exhibit, you might arrange for a **Photographic Contest of Civic Pictures**. In advertising for this give definite suggestions such as:— Show by the camera what the gardens are doing for the people; show congested spots that need play space. Show the public buildings. Does your city keep its streets clean? The camera will answer. Show clean alleys and foul alleys. Show garbage uncollected. Show standing water that could be drained.

8. Have a "**Civic Alphabet**" displayed on a large chart. (See paragraph, "Practical Service").

9. Devise a series of **Civic Mottoes** for the Exhibit. The following could be adopted to any city:—"Lahore's Welfare—Your Welfare". Other suggestions may be obtained from the quotations at the head of this Chapter.

Practical Service

The influence of one man who is in earnest about village or town improvement cannot be over-estimated. Great things can be in time accomplished if he will but hold tenaciously to his ideals, and create a public opinion which will cause them to be realized. It is surprising what can be done to awaken small communities if half a dozen persons get much in earnest. The village can be cleaned up, streets lighted, schools improved, reading rooms opened, etc. When the spirit of enterprise and progress once seizes a village there is no limit to what may be accomplished. The following are some of the ways in which the individual may act:—

1. Interest fellow townsmen in forming a "**Village Improvement Society**" or "**Betterment League**". Have a fee, say one rupee a year. Take up worthwhile matters such as improving the grounds of the schoolhouse; initiating a public library or reading room; putting good pictures in the schoolrooms; organizing educative lectures in the school-building or town hall.

2. Something more ambitious may be modelled after the **Reorganization Committee** of the Calcutta Corporation, or the **Bombay Improvement Trust**. Our largest cities may find it impossible to relieve more than the worst conditions, to ameliorate more than the most acute forms of congestion, and to correct more than the worst mistakes of the past. But there is scarcely anything in our smaller towns that cannot be changed if planned for long enough ahead. Railroad approaches can be set right, grade crossings eliminated, open space secured in the very heart of things, a reasonable street plan can be made and adequate highways established, public buildings can be grouped in some proper way, and a system of gardens—a true system—with all sorts of well distributed, well balanced public grounds can be outlined for gradual and orderly development. All these elements, indispensable sooner or later to a progressive community, can be had at relative ease and at slight cost. Three things may be advocated:—the exercise of more forethought; the use of skill in planning; the adoption of an appropriate goal or ideal.

3. Introduce the idea of "**Arbor Day**", securing essays on what it is, and what part it has played in the beautification of the West. Why should not students be enabled to point proudly to the spreading branches of some tree they were encouraged to plant a few years before. Make this practical by actually arranging for a supply of suitable trees, giving them free or at cost.

4. **Agitate** for better water supply, sewerage, etc., the erection of artistic street lamps, signs and fountains; the establishment of playgrounds; the placing of receptacles for street litter; for better schools, and schools for all classes.

5. Offer prizes for the best improvement of individual houses and compounds.

6. **Distribute seeds** to children and offer prizes for the best flower garden. From one such Home Gardening Association in America 426,611 half-anna packets of seeds were ordered in one year. Have this subject brought up in the schools.

7. **Institute a "clean up day"**. This will require some co-operation between the Health Department, street commissioners, school authorities and private residents, in cleaning the streets, flushing the drains, repainting of signs, washing of windows, and removal of rubbish.

8. Offer a prize to the children of your school for **essays** on such a subject as "How to make Lahore a better City." Over five hundred essays were written in one city during a "Know your City Week," and these were considered one of the best achievements of the enterprise. For other subjects, see the paragraph, "Topics," at the end of this study.

9. Make your own house and surroundings neat and clean—a model.

10. Investigate the work of your **Municipal Committees**, and insist that they do their duty.

11. Think over those you know with high ideals of unselfish **municipal service**; persuade them to accept a place on the Municipal Committee; and do all in your power to secure their election or appointment.

12. Compile all **the Laws** in force in your community relating to minors. Either publish them altogether, or if thought best have one published in the public press every two or three days.

13. Send for some of the literature mentioned under "Literature." Have it read, and **reviews written** for the English and vernacular Press of your community.

14. Enrol students as **street guardians**, to pick up papers, remove stones, etc.

15. Frequently **report or protest** against nuisances.

16. Find out what **climbing vines and shrubs** are best suited to your district for hiding unsightly views. Find out places that should be hidden and then bring definite information before the proper persons as to where

such vines can be secured, with the request that action be taken. Much stimulus could be given in this way toward city improvement. But before approaching the person responsible for the unsightly place, secure facts as to source and cost of the vines. In many cases slips could be secured free from public-spirited persons who have such vines already. The Director of the Government Horticultural Gardens will very likely be glad to help with information.

17. When the information concerning the kind of vines and places from which they can be secured has been obtained, see that articles on this phase of city improvement are written for your local papers, giving all the information possible. **Make the articles just as practical as possible.** For instance in the Panjab it could be stated that the Ipomea Larij (Morning Glory) is one of the best vines with which to hide unsightly places. It should be planted $1\frac{1}{2}$ feet apart, in August, or February, March or April. It flowers throughout the year and does not lose its leaves in winter. Teroma and Antigonum are also good plants for dry places, but they are a little costly and slow of growth. The Lahore Government Horticultural Gardens can supply seeds and plants, etc., etc.

18. Below we give a sample **Civic Alphabet**. Offer prizes for the best "Alphabet" in English and especially in the Vernacular. Have them printed in newspapers and distributed as separate handbills.

**The Civic
Alphabet**

- Aim to have an Annual "clean up" day.
- Banish the pools of standing water.
- Clean up compounds and alleys.
- Destroy rubbish by burning.
- Educate buyers to demand clean markets.
- Fine every man who does not work.
- Give free lectures upon civic improvement.
- Have campaigns against unsanitary conditions.
- Interest city authorities in a "clean-up" day.
- Join all forces for the anti-dirt crusade.

Kill promiscuous spitting or it will kill you.

Let your slogan be "Do it for home, sweet home."

Make requests to newspapers, preachers, and other leaders to help.

Next to godliness is cleanliness.

Organize the children into civic leagues.

Plant trees, and then plant trees, and then plant more trees.

Question authorities about city expenditures.

Remember to plan gardens and playgrounds now.

Study city ordinances and work for their enforcement.

Try to make school buildings social centres.

Use every effort to arouse citizens.

Vanquish opposition with good nature.

Wage increasing war on weeds, flies and mosquitoes.

Xact obedience to the city sanitary laws.

Zeal, Courage, and Patience, will "clean up" the city.

19. Have a set of **lantern slides** made for your city, representing its "civic small-pox". The lecturer should be ready with suggestions as to how to improve these unsightly places. In comparison with these show some of the pretty places of your city. Such a lecture ought to convert many hearers into workers for the "City Beautiful".

20. Try to arrange that a **conference** of the leading men be held for town action.

Topics

1. Civic Ugliness.
2. City Wastes.
3. Woman and the City.
4. Shadows of City Life.
5. Civic Duties—What are they?
6. The City—Our Larger Home.

7. The City Sensible.
8. The Process of making a Citizen.
9. Securing Municipal Commissioners.
10. The Lure of the City.
11. Neglected Neighbours.
12. The City of the Future.
13. The Twentieth Century School.
14. Social Items in the City Budget.
15. Inter-Relation : Families and Communities.
16. The Social Extension of Municipal Administration.
17. The Commercial Nature of a Healthy City.
18. The City as the Future Home of the Children.
19. The Redemption of a Typical Indian City.
20. The Conservation of Municipal Riches.
21. Forces Making for the Moral Uplift in my City.
22. How to make Home and City Attractive without Money.
23. The Tax-payers, Money and How Business Methods can prevent its Waste.
24. The Moral Failure of my City: (Here reference is to the saloons, brothels, crimes, etc.)
25. Is the Moral Failure of a City greater than that of a Village?
26. A comparison of the material development of your City during the past twenty years with the development of its moral resources. Have the latter kept pace?
27. The Bad Citizenship of Good Men. Here give examples of the kind of indifference men show to civic responsibility ; try to account for it ; and suggest remedies.

"That a man should be capable of knowledge and remain ignorant—that to me is tragedy."—Carlyle.

"To a nation at large it may soon become clearer that the destruction of its children through ignorance and neglect cannot—even from a national stand-point—be regarded as other than a tragedy."—Stelzle.

"There can be no waste of money in school administration comparable to the waste involved in permitting lacs of rupees worth of property to remain unutilized except during the hours when school is kept."

CHAPTER II.

Education

Prayer*

We implore Thy blessing, O God, on all the men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest that we have, and as they make the character of our children, so shall future years see them. Grant them an abiding consciousness that they are workers with Thee, Thou great Teacher of humanity, and that Thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which Thou hast hidden in them. Teach them to reverence the young lives, clean and plastic, which have newly come from Thee. Gird them for their task with Thy patience and tranquility, with a great fatherly and motherly love for the young, and with special tenderness for the backward and afflicted. Save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart.

Bible Reading

It has been said that in Deuteronomy and Proverbs can be found a collection of pedagogical principles without parallel in ancient literature. The following selections from Proverbs may be assigned for various ones to read:—

1: 8; 4: 1-4; 6: 20; 13: 1; 30: 17; 9: 10; 22: 6;
13: 24; 19: 18; 22: 15; 23: 13, 14; 29: 15, 17; 17: 10;
23: 15, 16.

* See note page 23.

Literature

No attempt is made here to give suggestions as to literature on the technical side of education. Such study would usually be taken up only by those professionally interested, and they should consult local experts for advice.

But there are certain public aspects of education in which the community as a whole should take an interest. The following books will be helpful in this connection.

Wider Use of the School Plant, by Clarence A. Perry, Rs. 4. Charities Publication Committee, 105, E. 22nd St., New York.

Medical Inspection of Schools, by Luther H. Gulick, Rs. 5. Charities Publication Committee, 105, E. 22nd St., New York.

Laggards in our Schools,—A Study of Retardation and Elimination, by L. P. Ayres, Rs. 5. Charities Publication Committee, 105, E. 22nd St., New York.

Health at School,—Dukes (Rivington)

Among School Gardens, Greene. Charities Publication Committee, 1910.

Administration of Education in the United States, Macmillan. Contains full bibliography.

Report of the Committee on Industrial Education—Panjab, 1912. Apply to D. P. I.

The following pamphlets have been issued by the Department of Child Hygiene, Russell Sage Foundation, 400, Metropolitan Tower, New York City. Copies may be obtained for three annas, except where otherwise specified; the prices in each case covering merely the cost of printing. In quantities of 100 or more, the price is Rs.8 per hundred.

"The Relation of Physical Defects to School Progress." Leonard P. Ayres, Ph. D. A statistical study based on 7,608 cases. 9 pp.

Measurements in Education "Why 250,000 Children Quit School?" Luther H. Gulick, M.D. An account of an investigation of the reasons why so large a proportion of children fail to complete the school course. 30 p.p.

"Measurements as Applied to School Hygiene." Luther H. Gulick, M.D. A presentation of the need for

measuring the results of our present school process.
7 p.p.

"The Binet-Simon Measuring Scale for Intelligence: Some Criticisms and Suggestions," Leonard P. Ayres, Ph.D. A critical study of these tests as used in American schools, and suggestions as to their adaptability to other conditions.

"The Identification of the Misfit Child," Leonard P. Ayres, Ph.D. Data from a study of the age and progress records of school-children in twenty-nine cities.

"The Relative Responsibility of School and Society for the Over-age Child," Leonard P. Ayres, Ph.D. Data from a study of the age and progress records of school-children in twenty-nine cities showing the number of children over age because of late entrance, slow progress, and both causes combined.

"The Relation Between Entering Age and Subsequent Progress Among School Children," Leonard P. Ayres, Ph. D. The evidence from three investigations bearing on the problem "What is the best age to send a child to school?"

"A Scale for Measuring the Quality of Handwriting of School-Children," Leonard P. Ayres, Ph. D. A quantitative study of legibility (Report, three annas a copy. Scale three annas a copy.)

"Vacation Schools," Clarence A. Perry. The summer use of the schoolhouse for teaching manual and domestic training. Brief bibliography. 32

Wider Use of the pp. Illustrated.

School Plant "School Gardens," Mrs. A. L. Livermore. The history, educational value, and practical operation of school gardens. Gives expense of equipment and brief bibliography. 31 pp. Illustrated.

"The Community-Used School. Clarence A. Perry. Use of the school house to promote public health, civic efficiency, and social solidarity in the community." 9 pp.

"Evening Recreation Centers," Clarence A. Perry. A description of various recreation centres in U. S. A. and a brief survey of the movement in England. Brief bibliography. 32 pp.

"Social Center Features in New Elementary School Architecture," Clarence A. Perry.

An illustrated pamphlet showing the plans of the more advanced types of school buildings now being erected in the United States, with a description of those special features which will enable them to render *extra-ordinary* services to their communities. 48 pp. Price, 13 annas.

Introduction

Students make great speeches in their Literary Societies and great speeches are made to them about the necessity of the spread of education. But

Need of Actual Experience

of more value than a score of lectures, is one summer vacation spent in an honest attempt to solve the question in one's own town, in one's own family, facing with tender sympathy the inevitable hardships and opposition. The would-be-reformer must be willing to go where he urges others to follow, and the visionary ideals of Literary Societies may thus be sobered and tempered by contact with actual life. Hence we regarded it as real education for citizenship when 60 students of a Panjab College pledged themselves to carry on some form of home education during their summer vacation.

Some one has said "the chief difference between India and Japan is that in Japan 95 per cent. of the population over six can read and in India 95 per cent.

India must be self Educated

cannot." There can be no doubt that one of the chief causes that has brought Japan into the first rank as a nation is education. If India wishes to take her proper place she must educate herself—really educate herself—the Government can't do it all. For as has been pointed out, besides the almost prohibitive cost of educating a country of three hundred millions of people in organized State Schools, it is a fact that education imposed on a people from above has not the moral effect of education which is the result of effort and self-sacrifice. Cannot every young man, as soon as he finishes his education, spend a year or more in providing some means of education for his own village people and thus set

an example to those who will come after him? There are many who could afford to take up this patriotic work.

Study

In a large community it may be possible to secure the advice of an educator and to draw upon the experience of a person familiar with the details of modern school administration. Such aid, however, is beyond the reach of a small community, and the work must be done by laymen whose opinion concerning the fitness and efficiency of educational work must be based upon concrete simple facts, clearly and closely related to the problems of education.

1. Outline the organization for your Province for Government Schools, Aided Schools, and Unaided Schools. How are the members of the school committee or school board elected or appointed? What is their number, how long do they serve, how are they paid? What active committees and sub-committees have been appointed, what are their duties, how long have they served, what have they accomplished?

Administration

2. What is the total expense for public education. Is the money derived from a special tax or from the general public funds. Is the municipality or province assisting in the expenses and for what purposes is this assistance given?

3. In what proportion are the expenditures on schools distributed between teachers' salaries, maintenance, repairs, construction, etc.?

4. Is the system of accounting connected with the private schools up to date and efficient?

5. Are school books furnished by the school department, and what is the system of buying and distributing books in use?

6. Is a truant department maintained, and what is its organization, relation to the school department, method of work and legal backing, number of truant officers, salaries, etc.?

1. What is the total capacity of the different grades in the schools, what is the number of children in each grade? Are children in the higher grades or higher schools ever rejected because of lack of room?

School Service and Community Needs

2. What is the average number of pupils per teacher in each grade, and are cases of overcrowded classes common?

3. Are schools for feeble-minded, backward, defective and crippled children maintained; are they sufficiently large

to meet the needs of the community? How are children committed to these schools?

4. What schools for industrial or professional education are maintained, what is their character, capacity, cost of maintenance?

5. What institutions for higher learning are found in the community? What is their capacity, organization and cost of maintenance?

6. Are kindergartens maintained in the public schools of the poorer sections of the community, and, if so, what is their number and capacity?

7. Are evening schools and public lectures for adults maintained? What was their character, number and attendance during the last school year?

8. Is industrial education part of the school curriculum? Is it compulsory or optional? What are the trades taught and how long are the courses?

9. What industrial schools are maintained by the community and by private agencies for the purposes of meeting the industrial needs of the community? What is their capacity and what number of their pupils have gone into the local industries as skilled workers within the last five or ten years?

10. Is any effort being made to adjust schools to the obvious needs of the local industries?

11. Are scholarships and apprenticeships for industrial education in schools and shops available to the pupils of the schools? What is their purpose and character?

1. What are the requirements for teachers' certificates in each grade?

Efficiency

2. What are the salary schedules for teachers and headmasters?

3. What has been the training and experience of the superintendent and the principals of the various schools,

4. What was the number of failures last year in the various graded schools, and what, in the opinion of the Inspector and the school committee, are the main causes that produce failures?

5. What is the cost to the community of those who fail in proportion to total expense upon school maintenance?

6. Are defective and backward children sent to special schools, or are they retained in the regular classes?

7. Are school reports published regularly, and do the reports deal with the distribution of expenditures, school population, number of pupils dropped from the rolls, failures, absences and truancy?

8. Are facilities and rules for reporting class room conditions provided, and what is the system followed?

Exhibit

1. Find out the **percentage of literacy** in India, Japan, America, England, Germany, etc. Draw a series of rectangles all of the same size. Blacken a portion of each, proportionate to the literacy of the country for which it is to stand. These rectangles may appear one below the other, with the name of the country at the side of each. Draw another series, so that at a glance the literacy in the different provinces of India may be compared.

2. What is the **cost** to Government **per pupil** from direct expenditure? Divide the total expenditure of Government by the population of your Province and thus find out the **cost of education per head of population**. Represent these facts vividly to the public by representing the cost by a pile of vegetables, or rice, or cloth, or actual money, suitably labelling the display.

3. Find out also the cost to the Government of furnishing the **education of a single child from Primary through the Entrance Examination**. Ask whether the education received is worth the time and money. Does it prepare them for the actual work they must take up, or only for the bookish years of college?

4. What fraction of its total income does your **Municipality spend on education?** Compare this fraction with that of other cities of about the size of yours. Circles and segments, or rectangles may be used.

5. Find out how many pupils are in the different stages from Primary up to M.A. Make a pyramid of rectangles proportionate to the numbers in each stage. This ought to bring out strikingly **how rapidly school children drop out**. Below might be put, "Were those who dropped out properly trained for the work they must do?" The same data might be represented by a curve. Below put, "Where do they go?"

6. Get different **educational institutions** to undertake to contribute to the general exhibit some-

thing to represent their own work. Night Schools, Continuation Classes, Kindergartens, Art Schools, Industrial Schools, etc., may be encouraged to enter the Exhibit.

COMPARISON OF EXPENDITURES FOR FOUR IMPORTANT MUNICIPAL ACTIVITIES IN FOUR INDIAN CITIES.

THIS DATA IS TAKEN FROM THE MUNICIPAL REPORTS
FOR 1911-12.

	PER CAPITA EXPENDITURE	PERCENT MORE THAN ON EDUCATION
LAHORE.		
PUBLIC HEALTH & CONVENIENCE		2080
GENERAL AD- MINISTRATION.		262
FIRE AND LIGHTING.		225
EDUCATION		
LUCKNOW.		
PUBLIC HEALTH & CONVENIENCE		1774
GENERAL AD- MINISTRATION.		147
FIRE AND LIGHTING.		85
EDUCATION.		
ALLAHABAD.		
PUBLIC HEALTH & CONVENIENCE		1624
GENERAL AD- MINISTRATION.		353
FIRE AND LIGHTING.		192
EDUCATION		
DELHI.		
PUBLIC HEALTH & CONVENIENCE		3760
GENERAL AD- MINISTRATION.		148
FIRE AND LIGHTING.		254
EDUCATION.		

NOTE: SUCH A CHART AS THIS MIGHT BE USED IN AN EDUCATIONAL EXHIBIT, OR TO THROW LIGHT ON ANY OTHER ITEM OF MUNICIPAL EXPENDITURE.

7. Secure a **report of the Director of Public Instruction** of your province (See *Appendix*). Hang it so that those who wish may turn its pages and see the

work and the many kinds of institutions surveyed by this Department.

8. Figures as to **irregular school attendance** will generally indicate that children are steadily losing real education because of irregular attendance. The failure to keep children in school regularly has much to do with the slow progress of many pupils. Try to bring out the extent of this weakness in your city or province by drawing a horizontal rectangle to represent the total enrolment, and then shade off a portion proportionate to the average monthly attendance. Figures for the province can be obtained in the Report of the Director of Public Instruction.

9. In order to get pictures for your Educational Exhibit, it may be wise to have a **photographic contest** for Educational Pictures. Ask for buildings that are considered good, ones that are out of date, etc. Show school play grounds, adequate and inadequate. Many suggestions for pictures can be obtained from reading the chapter on "School Sanitation."

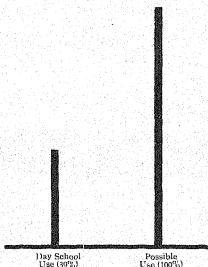
10. Make a **chart** headed "What a School Plant might be used for?" Under this put such things as:—

Centre for recreation; Branch of Public Library; an Art Gallery; Centre for Lectures; Clubs; etc.

11. On a large **chart** get an artist to depict the various classes of labourers that make school and college education possible, such as printer, binder, sweeper, brick-maker, carpenter, paper-maker, teacher, etc. Above put, "I am debtor to—"; below, "There is no self-made man."

12. "**Living Exhibits**" in connection with education could be arranged, if space is sufficient. For the Exhibit Week, rooms could be transformed into busy little schoolrooms where all the vocational and aesthetic activities of the schools could be shown in operation, with chosen classes, not as actors, but as performers of the tasks which are part of their regular training.

13. Samples of a good and a bad **School Lunch** may be shown. Show the kind of sweets that should not be in a lunch, and what should constitute a proper lunch.



A modern elementary school building may be used 10 hours a day for 313 days a year. The diagram above shows how far short of this full utilization most schools fall.

Practical Work

Any reformer worth the name must be willing himself to go where he wishes the people to follow. To quote from the Editor of the *Indian Social I. Home Education Reformer*: "In your own person, in your own family circle, face the preliminary hardships and opposition which pave the way for the masses toward higher social and spiritual ideals." And yet this must be done with most loving sympathy. In home education the instruction of the women stands out as a most real service to one's country, for their co-operation is necessary in all reforms affecting the family life. The present high percentage of illiteracy amongst women is a tremendous obstacle to progress in almost every direction. But the strategic point in the family is the child. Phillips Brookes once said: "He who helps a child, helps humanity with a

distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human existence can possibly give again. By helping children we help humanity at its best end."

Begin by looking over your own home circle asking the questions: "How can I, a college student, help on this ideal in my own household"? Are there

**How to make
this Practical**

any who cannot read and write? Especially is there any child who is not going to school or receiving proper education? If you find such, this is the place to begin. If there is no suitable school at hand, or if there is a decided objection to schools, undertake the education yourself. This can be done, as many are proving every day, but it will mean giving leisure, it will mean persistence and regularity, and hopefulness. You may be able to share the work with other members of your family, but in any case make the beginning with the simplest first books of reading and writing in the vernacular.

**Spirit in which
it is to be done**

If the student goes back to his village in vacation to strut about its lanes and streets with the proud air of a thrice-born, or if he assumes before his elders a superior bearing, such help as has been suggested may not prove acceptable. But if the student goes back to his home, lays aside the clothes he has adopted for his college life and appears in the garb most natural to the village; if he is quick to get the water or do other acts of household service, just as before he went to college; if, in short, he is humble and loving, almost anything can be done. 'Many, many are the parents, who have been sacrificing much to send their boys to college, who find that on their return from college their children are restless in the home, want to run off to some hill-station for study, and are even ashamed of those who bore them. Manifestly home education does not best proceed from such as these. To honour and to make happy those who gave one life is in itself student service of the highest kind.

¹ That this is not always done is shown by the answer of an experienced village worker to the question, how students best can help:—"Let them get rid", he said after a pause, "of the big head."

The gradual lightening of the burden of the *purdah* system is intimately connected with this home education—

**2. Raising the
Purdah**

and here as Rev. C. F. Andrews says, "Much may be done without offending either the true tradition or the good taste of the country. To take out into beautiful country, from time to time, those of your own family who are growing up in the seclusion of the home, to give them some of the joy and health which comes from the fresh air, is quite possible without any undue breaking down of habits of retirement and modesty which have their truly noble side. I have seen this being carried into practice by educated Indian gentlemen in most wholesome and self-sacrificing ways. The time which otherwise would be spent selfishly in their own amusement, has been given up to the unselfish care for the gentle members of the family, who otherwise would be like prisoners in confined rooms. Indian students are learning rapidly the advantage of good air and wholesome exercise for themselves. Let them share these benefits with others."

If in your own home both the boys and girls are receiving proper education, look over your own town or village, and see what can be done to improve

**3. Work beyond
Your Home**

the education of less fortunate children. Prepare a list of the children of school-going age in your Mohalla and point out how many of them do not attend school on account of poverty. Schools already established need to be helped forward by support, assistance in teaching, sending more pupils, etc. You may be able to establish a little school of your own; or as has often been done by students, you may be able to interest those older and better off than yourself to move in the matter. Nothing that you can do to forward education is really insignificant.

College students are looked up to by the village lads, and it is a stimulus to these young pupils to have college men drop in at the school and show their

**4. Visiting and
Stimulating
Village Schools**

interest and encouragement. By hearing a few read, by looking at the working of others, by hearing possibly a recitation or so, by bestowing a few simple prizes of pencils

or books or knives, a very real stimulus can be given to these village boys, whose parents barely believe in education. These simple little prizes should be purchased before the end of the College term, so that they may be taken back to the village in vacation.

Very many of these village schools are understaffed; the village master may not have sufficient vacation to enable him to do his best work; he may not

5. Assisting in Village Schools come into contact with educated people and hence may suffer from lack of intellectual stimulus. All these are reasons for showing

an interest in the school and offering to undertake some voluntary teaching. This, of course, should be done in consultation with the School Inspector. One might undertake also to look after the games or to teach devotional songs; or to assist the Managing Committee in some way.

Much could be done by College students for female education if each would insist on being given an educated wife. In some Colleges students have pledged

6. Insisting on Educated Wives themselves not to marry until they have reached a certain age, and not to marry an uneducated girl.

"Such occasions as fairs may also be utilised in explaining the advantages of education. The illiterate

7. General Encouragement of Education labourers and artisans should be shown the way in which the three "R's" would be useful to them in their daily work,—how there would be less possibility of their being

cheated by those under whom they work, as well as by the shop-keepers and wicked money-lenders. Examples of such cheating should be shown to them; also cases of men who escaped, simply because they could read and write, should be brought to their notice. Passages from books which treat of the subjects with which they are concerned, may be read out to them, and curiosity aroused in them. The office-peons, etc., should be approached with the possible hope of promotion and the good-will of their employers; and, above all, every one should be told that he will be able to read some of his religious books and know things for himself, and also to spend his time

much more profitably; and that he will be able to correspond with his relatives at a distance and to read letters sent by them, for which purpose, as things now are, he has to depend upon others, and to pay."

If you go into almost any village, a group of children can be gathered together. A little inquiry may reveal one or two who can read. Give them a book,

8. In Villages and if it is no more than the recognition of *alif*, *be* and *te*, hear them and encourage them before the rest. A little gift along with the commendation will act as a stimulus to all the rest.

Large projects for the cause of education have benefited by student aid, and thereby furnished to the student the invaluable benefit which attaches

9. Soliciting to all laboratory as opposed to merely **Signatures for a** theoretical training. One student last

Petition summer spent 12 days in visiting 15 villages, thus securing 100 signatures from leading men to a petition for a primary school, which was thus obtained. Another stirred up his Sabha so that a girls' school was started. One student urged the lambardar of his village to send in application after application for a school, because the authorities had refused to erect any school in his village; some time back the sanction was received.

Besides this, students have, when friends have pointed out the way, undertaken a harder task. It is no easy thing to gather together a few restless village

10. Starting a children and teach them for a few hours a **Village School** week, but more than one student has used his leisure in this way. Expensive buildings,

elaborate text books, and a great outlay of money are not needed. Zeal can be shown and the slow results attained with a few books, a verandah and hours of self-sacrifice. After a student has taught a sweeper to read Urdu, as more than one has done, the depths of the needs of India mean something definite to him. If you can inspire several others to volunteer for this sort of teaching, so much the better, and the fellowship will be a real help. But demonstrate that you yourself believe in it by giving your own leisure hours to it. Prove your zeal by deeds.

Friends, buildings, money will be forthcoming for the man who shows belief by life and action, and not alone by talk.

In the present condition of Indian society it will be found very hard to get lady volunteers to carry on whole-day schools for girls. But, if a little

11. Widow Teachers for Girls' Schools* effort be made, it will be found that in some castes there are many widows who have no real interest in the world or family in which

they are living, but have to pull on in their surroundings because of having nothing better to do. All such ladies can be utilised for the education of their sisters in the town or village to which they belong, and in doing this, they might be even able to maintain themselves honourably. But as long as this has not become practical everywhere, it is proposed that small girls under the age of 8 or 10, may be sent to boys' schools, where there are no girls' schools, instead of neglecting their education altogether.

A fair knowledge of the vernacular of the place sufficient to understand common text books and religious books, arithmetic which will enable them to

Courses for Girls keep accounts of the family, a knowledge of the broad events of the history of the mother-

land and such other subjects, together with clear understanding of hygiene and first aid, should form the course of study; while thorough understanding and practice of universal principles of morality and of the religion in which they are born should never be neglected on any account. In the hands of these girls who will become the mothers of the next generation lies the welfare of India. To neglect, therefore, this phase of the educational problem which faces the true lovers of the motherland is nothing more or less than suicidal.

Respectable ladies and gentlemen of the village should, on fitting occasions, be requested to pay visits to the schools, and those among them who

12. Encouragement by leading Residents can speak words of advice should always be asked to do so. The fact that the future well-being of India depends on these future mothers should be thoroughly impressed on

* Suggestions, 11-16, are taken largely from an article by N. G. Paranjpe, "Sons of India."

the minds of these girls, so that they may try to make themselves ready to undertake the duty of guiding the future generation in its infancy and childhood.

The schools for girls which are conducted by paid teachers must be timed to suit the conditions and manners of Indian life. Girls must receive household

13. Household Education

education, which it is not generally possible to give in such schools; so the girls will have to be left free during those hours when it would be possible to obtain such instruction at home, either by observation or experience. Also there are little things which parents would require their daughters to do at home, when they are otherwise busily engaged, and they would naturally be unwilling to send their daughters to school at such hours. So, looking to the needs of the people, for whose daughters the school is to be opened, the time and the course of study should be adopted. In these schools, tidiness, punctuality, tolerance and other such moral virtues should be practically taught, and more attention to these things should be paid than is being done now.

Times have now changed and the generality of the higher classes of people in India are not against female education. But amongst the lower classes,

14. Personally meeting Parents

such as poor agriculturists, labourers, petty tradesmen, etc., a desire will have to be created by personally meeting the parents, explaining the advantages to them, and also assuring them that all their conveniences will be looked after.

Encouragement by means of petty prizes of dolls, toys, and books, as also occasional picnics, arranging special seats for the students to witness some

15. Prizes and Privileges

instructive and interesting performances or processions, will very much attract the young girls of the place towards such institutions.

At the present time every town or village has a certain class of people who, though having some desire to learn how to read and write, find no means of realising it. It is for such people that night-schools are specially needed. The

16. Night Schools

agriculturists, labourers, peons, artisans, etc.,

who had no chance to learn when they were young, and who do not now find time during the day to attend schools, will, if approached with proper sympathy, be very glad to avail themselves of such an opportunity.

To start such a school the following things are requisite:—

(a) Funds,

(b) Place and furniture, and, *most important of all*,

(c) Steady, enthusiastic, voluntary superintendents.

(a) Where there are a number of young pledged or unpledged members ready to devote an hour or two to such a work, the money required would not be

Funds much. But all the same, it will be found a good plan, before a school is started, to have in the possession of the managers a sum of about 60 rupees, which may easily cover the expenses of engaging a teacher by payment, for one year. This little sum is not hard to obtain, if the worker is known for honesty and ability, specially for the former. This money will of course provide one teacher who can undertake to teach at least twenty-five students. For lighting, etc., and for such articles as chalk, dusters and stationery, 15 to 20 rupees per year will be required. So in all, Rs. 80 would be the outlay for carrying on the school for one year with one teacher.

(b) If the village has a day school, the authorities in charge of that school, if properly approached, will certainly put their rooms and even some of

Place the furniture at the disposal of the managers of such a philanthropic enterprise. Then the only piece of furniture required will be a good powerful lamp, which will not cost more than 10 rupees. Some slates and books, etc., for very poor students may conveniently be kept in the school for free use. Including all this, the complete outlay for one such school, where no volunteer offers himself as a teacher, will be Rs. 100 in the beginning; and after the expiration of the first year, Rs. 75 a year would be necessary to carry on the school, a paltry sum, indeed, considering the benefits conferred.

(c) Where a real enthusiast comes forward as a

volunteer, his conscience is the superintendent; but where there is a paid teacher, an enthusiastic superintendent, who would spend at least 3 or 4 hours in the week at the school, is an absolute necessity. Without such a superintendent many a school of this sort has slowly dwindled into nothing. Also a respectable gentleman from the village should be made treasurer of the school, and with him all the money should be deposited. If this gentleman has the knack of collecting subscriptions and donations for the school, the latter will never cease to exist for want of funds.

The hour for meeting should be properly timed, and when there is a crop harvest and the people are busy, instead of allowing students to absent themselves at their will, a general long holiday should be given and they should meet again at a stated time.

Educated people from the place, as well as visitors, may regularly be invited, at least once a month, if not twice, to visit the school and to say a few words, or read a passage from some religious or other book and explain it to the students. This encourages the students very much and also brings the educated into much desired contact with the uneducated. The local doctor may profitably be requested to explain the principles of "hygiene and first aid."

Before leaving these details, it may be remarked that where even this paltry sum is not available, but an enthusiastic worker is available, a school may be started and carried on with very little expense indeed. The temple of the place or the verandah of the house of the enthusiast may become the school-room, a clean-swept floor would be the furniture, and fine dust spread on hard ground together with a piece of stick will serve as slate and pencil, and then the lamp and books would be the only items of expenditure. These will surely be subscribed for, if not by other people, by the students themselves. A school of this kind will require a maximum initial outlay of Rs.10, and the current expenditure will hardly be a rupee a month.

People who try to start schools have sometimes found a difficulty in getting students. It is often hard to persuade the unenlightened of the advantages of education. Moreover, being given to gossip and to other useless and perhaps harmful ways of spending their leisure time, it is somewhat difficult to attract them to such things. If the village be small, the proprietors of such a school can easily make a list of those who may possibly be induced to join, and then approach them.

**How to get
Students**

A combination of paid and volunteer work is probably best. For initiative, enthusiasm, and social influence the volunteer is invaluable. Where, however, it comes to instruction he is only too apt to fail, for teaching is an art, not as a rule to be acquired without long study and constant practice. The amateur may have sufficient ability or knowledge and yet lack the skill to communicate it to others. Moreover, the paid teacher on the whole takes the work more seriously and is far more regular.

**Volunteers
versus Paid
Workers**

Evening Recreation Centres may be organized in school buildings. These should be for those who are no longer in school. Debating and Literary Clubs, or games such as ping-pong, chess, checkers, ring-toss, and dominoes may be introduced.

School buildings, when their class rooms and halls are otherwise lying idle, may be thrown open to various organizations of a civic, educational or philanthropic nature for meetings. Home and School Leagues are held in some places, composed of teachers and parents. Lectures and addresses upon the methods and problems which arise in connection with the education of children alternate with entertainments.

Secure and publish in the local press reviews of the different chapters of the "Wider Use of the School Plant" (see under Literature). Such subjects as

18. **Reviews** the following head its chapters: "Evening Schools," "Evening Schools Abroad," "The Promotion of Attendance at Evening Schools," "Vacation Schools," "School Play-grounds," "Public Lectures and Entertainments," "Evening Recreation Centres," "Social

Centres," "Organized Athletics," and "Meetings in School Houses." A bibliography is given at the end of most chapters.

Vacation Schools are carried on during the summer months. Attendance is voluntary; the instruction is

almost all in the nature of hand-work such as basketry, chair-making, elementary wood-work, iron-work, knitting, elementary sewing, dress-making, embroidery, cooking, and for small children kindergarten work. Exceptions

are sometimes made to this principle that vacation schools should teach largely hand-work on behalf of that class of children who have failed in their examinations and wish to make up work. Why not agitate for vacation schools, to the immense benefit of the children of your community?

The school play-grounds also may be used in vacation to the great advantage of children. Some of the possibilities of directed play are given in Chapter

20. School VII. A progressive school board and one **Playgrounds** or two experts are needed. The play periods may begin with a brief ceremony consisting of a talk or a story by one of the teachers, a song and then the play begins. Setting up exercises, drill, various games and sports, a well equipped out-of-door gymnasium, jumping, ending up with some hand-work make a varied programme for the time assigned. The boys themselves are supposed to work on the play ground, digging places for wrestling, clearing it, bringing out apparatus, etc.

Models for original investigation on the part of some worker may be found amongst the pamphlets named under "Literature." Such investigations might

21. Research prove of great value to the community. Several plans are, for example, suggested in "The Measurement of Educational Processes and Products." "The Money-cost of Repetition," and "The Relation between Entering Age and Subsequent Progress" are other good models. The results of such research would have public value.

Topics

Resolved that the system of vocational training be taken up in our schools.

Resolved that provision be made in our public school system for special classes for defective pupils.

Night Schools—The Redemption of idle hours.

Industrial and Other Education.

Backward and Physically Deficient Children.

The School Plant and Its Uses.

The Educational Problems of our City.

Resolved that the individualist rather than the communist ideal in education should predominate.

Resolved that the course of studies for rural schools should be shortened and simplified and in other respects better adapted to agricultural needs.

Resolved that the grades of pay of primary teachers should be higher.

Resolved that District Boards should have power to increase their revenues so as to give more to education.

Resolved that measures for the prevention of tuberculosis should come before education.

Resolved that the needs of this district require drains and roads more than education.

The physical condition of students.

Resolved that the physical condition of students is deteriorating.

Hostel Superintendence.

Review of investigations into the physical health of school boys and college students. (See "Eyesight in Schools," by Dr. Iyengar, General Hospital, Bangalore, 1902, "Eyesight in Panjab Schools," by Dr. C. C. Caleb, Lahore; reports of the Society for promoting Scientific Knowledge, Lahore).

Investigations into school buildings, hostels and sanitary conditions.

Resolved that gymnastic instructors should be more interested in spectacular exhibitions given by their pupils than in physical culture.

Resolved that a whole-time medical officer should be employed by the Educational Department to advise on all matters relating to the health of schools, the physical condition of pupils, and the training of teachers and gymnastic instructors in the principles of hygiene and physical culture.

Resolved that the minimum age for the Primary Department should be six years.

Resolved that bad health amongst students is due to insanitary conditions and practices to be found more in the homes than in the schools.

Resolved that married boys should not be eligible for scholarships nor for free concessions.

Resolved that more powers should be delegated to District Boards.

Resolved that funds should be spent more on the subsidising of private effort than on the direct maintenance of schools.

How can local bodies best extend elementary education with the means at their disposal?

What is a fair rate of pay to offer to village school teachers?

Resolved that religious societies should establish hostels in connection with Government High Schools.

Is it possible to give religious instruction in undenominational schools?

In what form can direct moral instruction be effectively given?

Resolved that more power and control should be given to sub-district boards to deal with education (See Report of Royal Commission upon Decentralisation, Vol. I, page 253).

Resolved that village panchayats should be encouraged to take a share in the management of village schools (See Report above, p. 242, 254).

How your school committee spends your money.

The cash value of a High School Training.

What the teacher may expect from the parent?

To every girl her chance.

The Educational Problems of the modern city.

The Extension of After-School Activities.

"The school—the natural Focal Point of the Community's Social Life"—since it centres the universal interest in children, and cuts through social, religious, and even racial lines.

A University for the People, *i.e.*, regular, organized courses of lectures for the people in schools during the evenings.

Illustrative Effort

In these attempts by students, the significant thing is not the magnitude of the result, but the seriousness of the purpose, and the experience thereby

Home Education gained. Such simple reports as the following stand for a very real education on the part of the student:—"I taught the women of my family two hours daily. After they were learning, we urged them to tell other girls of that street the advantages. After a short time many girls came to us to learn."

"I taught the members of my family and rehearsed before them the news of the scientific world. I took great pains to make them understand about the North Pole, and to make my words stand on the same footing as theirs. Besides teaching my younger brother and sister their regular school tasks, I devoted my evening hours to amuse them by showing pictures in *The Times of India*."

A fourth year student writes: "I tried to expound certain scientific theories of the day to the women of my family, as a means of proving the groundlessness of superstition. After supper at sunset, we enjoyed very varied conversation. Whenever a natural phenomenon or a discovery of the age was mentioned, each woman had her own particular reason (generally supernatural and superstitious, but full of intelligence) to account for it. It was easy enough to disprove these innocent statements and give instead more probable ones, which were always accepted eagerly and in very good spirit."

A third year student writes:—"Yesterday I started out at 12 P.M. with a room-fellow of mine bent on doing something in the way of Social Service.

Visiting Village Schools First we went into the city and found out with great difficulty a few places where there were schools and *pathshalas* conducted by Pandas. Some of them were closed, in others we could do nothing, because they were studying Sanskrit and we ourselves were quite ignorant of it. Moreover, it was difficult to collect boys, because they feared us, who were strangers, and thought we would lead them astray. Being unsuccessful in the city, we went to a near-by village, taking with us for the boys little presents which consisted in Urdu primers, copy books and pencils. Fortunately enough, the school there was open. We saw their teacher and after getting his permission we examined the boys of different classes in geography, in Urdu reading and general subjects. We gave prizes to those who answered best. Then we asked them if there were any boys who wanted to learn, but their parents could not afford it. We found out two such boys, one of them was a Sikh student whose father had died and whose uncle worked in a mill on small salary. We went to him and offered our help to get the boy admitted in the school. He did not accept our offer but agreed to send him to school before next Saturday. He was very much delighted to talk to us and treated us in an obliging manner. The other was also an orphan whose father had been working on a farm. But as the boy was not present, we asked the young students of the school who knew him, to bring him

to school next Sunday where we promised to get the boy admitted to school and supply him with the Urdu primer and pay his fees. We asked them to find out some other boys also who were helpless. So, God willing, we will go there next Sunday."

One student reports: "I encouraged the people to send their children to the village school, and the result was that the Roll rose from 32 to 38."

General Encouragement of Education Another says: "During the vacation, I encouraged the people of my town to read, and showed them the superiority of it by presenting examples from the highly civilized countries of the world."

Still another reported: "As our village is a very small one, there are only ten boys who read in school. When they came back from their school they came to me, as I had told them to come beforehand. I taught them their lessons and removed their difficulties. They read with me for nearly two months. The outcome was that they began to be considered among the good students of their class."

One College reports: "The students support a vernacular school for the children of the lowest class of coolies. The small boys, too, have given money for Christmas treats for the ragged school boys."

How one School was Started A young man took fifty Hindi First Readers to his town and distributed them amongst the women of his neighbourhood, with the idea that if they possessed in their hands the first book, they might persuade some one to begin teaching them. He also persuaded a relative who was Secretary of his Sabha to call a meeting in which the teaching of wives and daughters was urged. As a result a school was started, and at the last account it had 22 pupils with a widow voluntary teacher. This incident shows what can be done by a student who really is in earnest, for in this particular case the student stuttered badly and had to work through others. There must be many communities ripe for such movements, if some one who *believes* will only lead the way.

Instances such as these might be multiplied, we

suppose, by any interested observer, but far more could be done if teachers and friends were free with stimulus, appreciation, and guidance.

One fourth year student, who had during the previous year given an hour a day to volunteer teaching in a free night school of his college city, was the **Using Experience** means of enlisting older men in starting a free night school of 75 students in his own town. Hindi, ordinary arithmetic and English were taught. Some one gave a house, another gave the necessary oil, and they went on with one paid and two voluntary teachers.

A free night school was started by the Young Men's Brotherhood of the Madras Christian College, about two years ago. The report of this school shows that a work most helpful to the community and to the students alike is being done. The school is attended by sons of day-labourers, coachmen, coolies, tinkers, cowherds, barbers and cooks. The boys are employed in all kinds of occupations during the day. Some of them are rickshawallahs, others work in skin godowns, one is a sweeper, another a punkapuller. All sit together without scruple. The average attendance is twenty-seven, with an enrolment of about fifty. An appeal was made some time ago for voluntary student helpers. Twenty-five responded and these were formed into a Night School Workers' Committee. They appoint four voluntary student teachers two weeks in advance to carry on the teaching for each week. There is also a paid teacher who takes the daily attendance and is responsible for discipline among the pupils. Some of the students have gone on teaching for several months, notwithstanding the counter attractions that make it hard for a student to give up all the evenings of his week to the work of teaching a few illiterate youths. No less than 110 students have taught in the school, and most of them have given much time and ungrudging labour to this service of love. The student subscriptions for the year were Rs. 124. Friends and sympathizers gave Rs. 67, while a Magic Lantern Exhibition in behalf of the school realized Rs. 30.

New York City very likely leads the world in a wide

use of its school plant, and almost any city in India may gain suggestion from its operations. A

Social Use of School Buildings, Grounds and Staff wide and well-managed social work is conducted regularly in the school buildings at public expense. Some 650 clubs—athletic, literary, social, musical, civic, dramatic, dancing, and parental—each with its regular

organisation, have found in the schools a comfortable home, teachers to advise and help, and facilities of all sorts. Boys and girls have played parlour games, and practised gymnastics under trained instructors. Those of a more intellectual turn have attended literary clubs, where readings, recitations, essays and debates on current topics have filled the evening. Forty-one centres included classes in vocal and instrumental music. "Boy-Scouts" have held regular meetings in some of the schools for drill and organization. Concerts of high quality, have been supplied to the people free of charge. Series of educational moving pictures have been shown to crowds of spectators. Over a million adults have attended the evening lectures given in the schools on such subjects as Science, Civics, History, Travel, Music, Art and Literature. In vacation the roofs are used in the evening and the playgrounds in the day time for children and mothers and babies. 248 play grounds were fitted with swings, seesaws, and other play apparatus. Altogether the tale of the social uses of the New York schools is most encouraging.

"During my vacation I used to go to a primary school which was four miles distant. On every last Friday I took with me some pencils, knives, and

Student Efforts papers, in order to distribute them among the children at school. A desire for winning a prize was stamped on them; and in a few days I marked a great improvement in the school.

"Seeking for opportunities to serve the public, one day I realized the necessity of improving the old method of imparting education in my village. One evening I gathered the fathers of those boys who were attending the mosque every day. This small gathering attracted many others. After telling them the benefits of the three R's I asked them to increase the half-yearly corn of the Mianji, who in return would give more hours, and would teach the

students writing, reading Urdu, and counting. They all agreed to this, and I appointed two men from among them to look after the management. Now the students read Urdu, write and count, together with their Arabic lessons."

"I had the pleasure of gathering some statistics about education in India. I possess the record of progress of education in the Panjab for 1907-08, 1908-09, 1909-10. I have also the statement showing the total amount of money spent on education in England as well as that in India. I can also bring forth certain statements which show the average cost of education of a boy in India as compared with that in England."

"I tried to explain the advantages of primary education and the destructive results arising from the ignorance of the masses. I illustrated my points from the case of some farmers in the vicinity. I am sure that the concrete has advantages over the abstract."

"Neither did I organise nor did I help in a depressed school, but one of my friends after reading "Social Helpfulness" resolved to volunteer himself for teaching the depressed. He organised a day school near the homes of the depressed, and used to go to teach them for some six days. Meantime the opposition of the people, and the gradual decrease of the depressed who came to learn compelled him to drop the plan."

"In opening a depressed school it was very difficult for us, the students, to be successful. The chaudry advised us, if we intended to have any such institution, we should devote our whole life, work energetically, set personal examples, and then we could possibly dream of success. Really the task was very difficult, when one is threatened to be excommunicated from his society, and alienated from his relatives. The plan was dropped, and I, who intended to volunteer myself for teaching the depressed, gave up the idea for the present."

"One day the school-master complained to me that his pupils were very neglectful of work. I began to examine the classes once a week without fail, gave the best men prizes of pencils, ink, papers, and the like, and then gave them advice in a very friendly way. After a month the students turned out very studious."

"The schools are for children and youth ; the library for life."

"A college training is an excellent thing, but, after all, the better part of every man's training is that which he gives himself. And it is for this that a good library should furnish the opportunity and the means."—Lowell.

"A free library is a temple where the greatest voices of the ages may be heard; it is the treasury of a wisdom gathered from all lands, and he who uses it aright has provided for him without cost, a liberal education. Until this truth is recognised and free libraries are found in every town and village, we must still be ranked as a barbarian people, or a people at best but partially delivered from barbarism."—Rev. W. J. Dawson.

CHAPTER III.

Libraries

Prayer

We ask Thy blessing, O Heavenly Father, on all to whom Thou hast given the gift of writing, that they may express truth as found in Thee. May the stores of truth and beauty which Thou hast inspired be made more and more available to the people; may they be led to make the wealth of literature their own, so that lower thoughts may be crowded out, and higher, richer visions may be attained. O Father, may the leisure of Thy people on this earth be so directed into noble uses, that they may daily grow in wisdom and in knowledge and thus be better able to glorify and to enjoy Thee.

Bible Reading

It may be well to emphasize the attitude one should have toward the Book of Books, God's Word. See Jeremiah 15: 16.

Literature

"The Public Library, a Social Force in Pittsburg," (in "The Survey," address, New York, price 14 annas.)

"Library Primer," by J. C. Dana, Rs.3, through State Library Commission, Minneapolis, Minn., U. S. A. Besides technical questions, it takes up such topics as:—What does a public library do for a community; meeting the public; advice to a librarian; the librarian as host; making friends for the library; village libraries; young people and the schools; etc.

Introduction

Thoreau has said that there are probably words exactly addressed to the condition of all men, which if they could hear and understand, would be more salutary than the morning or the spring to their lives; and would

possibly put a new aspect on the face of things for them.

The Value of Books How many a man has dated a new era in his life from the reading of a book! Let each educated man resolve to be a loaner of good books. The cry from every side is that

in general the literature read is bad. It will take personal effort and persuasion to better it. Libraries are coming more and more to be a guiding force in the life of the community as an agency for public education.

The Responsibility of the Public If it is the duty of the public to give each future citizen an opportunity to learn to read, it is equally its duty to give each citizen an opportunity to use that power wisely. Wholesome literature can be furnished to all the readers of a community at a fraction of the cost necessary to teach them to read, and the power to read may then become a means to a life-long education. A library is an essential part of a broad system of education, and a community should think it as discreditable to be without a well conducted free public library as to be without a good school.

Study

1. What is the number of libraries in the community, what is the size of their book collections, what is the number of readers, the hours of service, etc.?
2. Are the congested sections provided with proper library facilities, and what are the most distant points in the community from any library?
3. Under what conditions are books loaned to readers?
4. Are home libraries or some other methods of depositing small collections of books in private homes, churches, samajhes, night schools, etc., provided?
5. What is the number of private book collections at the disposal of the public?
6. Are the schools provided with small deposits of books for the use of teachers and pupils, and are similar deposits available in factories or shops?
7. Are books on subjects related to special industries carried on in the locality reserved in the libraries for the special use of workers and students?
8. Are notices of new books and other library facilities published often in the press for the purpose of attracting readers?

9. Are exhibits held and public lectures given in the libraries ?
10. Do any of the local libraries provide facilities for securing information for readers not expert in the use of books and libraries, and what is the nature of these facilities ?
11. What kinds of books are most read ?
12. What is done to guide the reading of the young ?
13. Who patronize the reading rooms ?
14. Is the library a community social centre ?
15. What kind of literature is sold on the news stands ?
16. Try to estimate the actual good to your city from its libraries.
17. In what ways may the individual student or citizen or organization increase their efficiency ?

Exhibit

Locate on a map by a bit of round red paper every library and reading room in your city.

Assign different members of the study class to report on the **early history** of these libraries and reading rooms, however humble they may be. This should be given in some detail, for it will be from the knowledge of individual effort finally successful, or small beginnings growing into well equipped institutions, that inspiration will come to the members of your class. It will not be enough merely to say "It is a Municipal Library." Try to find out who urged it in the committee, how long he had to fight for it, what obstacles he met and how they were overcome. The securing of this information will require many calls on some of the older citizens. Have these reports written on uniform paper, bound, and placed in the Exhibit.

Make a chart showing the **number of books loaned per thousand inhabitants** of your city compared with others in your Province. This would require writing to other Municipalities and dividing the number of books circulated by the number of thousands of inhabitants. The facts can be made vivid by a series of upright black rectangles proportioned in height to the number to be represented.

Make vivid the facts with reference to **the persons who draw out books from your**

public library by constructing a circle divided into segments labelled and proportionate to the number of books drawn out by (a) men, (b) women, (c) boys, and (d) girls. Put below, "Is this the right proportion?"

Practical Work

The necessity of a library should be urged through the local press, upon the platform and by private appeals.

Include in the canvass all citizens, irrespective of creed or business, whether educated or illiterate. Enlist the support of the teachers, and through them of the children and parents. When the interest of the public is aroused, get a small meeting of influential workers and decide upon some definite plan of action. A municipal library is usually supported by taxation and the members of the committee must be approached by suitable men. It might aid greatly in making the public library a reality if the citizens raised a fund, or purchased a collection of books, offering them to the Municipality on condition that they agree to support a permanent library. Sometimes "traveling libraries," supplied by some large library of a neighbouring city might serve as an incentive, and might become the nucleus about which a permanent library could form.

Every one who can read ought to make it a point to collect a little set of books for loaning to others. In many a small town there are readers who have no

2. Private Loan Libraries access to books, or who, having access, do not have the inclination to read. This lack of literature and inclination must be overcome through personal effort on the part of a friend. One who had such a Loan Library called it his "Medicine Chest." From it he would select books suited to particular persons, and he took great pleasure in loaning books that met their needs or tastes. Since many are not able to purchase even a small library of say twenty books, they ought to be provided for loaning purposes by the teacher, friend, college, school, church or mission. One college has a special amirah for such books which can be drawn out by the students to be loaned by them to others. "Where

there is a will there is a way", is very true in the problem of getting books to loan. But it is far easier to get books to loan, than it is to find persons with the patience and interest and love to get others to read. If any educated man has no private Loan Library, it is very likely because he is not interested in the attempt to help his country by the encouragement of good literature.

3. Endeavour to secure a **model Social Service Library** (See Appendix) and arrange for its circulation.

4. From a **study of the map** on which all libraries and reading rooms are shown, (see paragraph on Exhibit) determine what sections of your city are most in need of facilities for books and papers, and then try to set agencies to work to meet this need with branch or traveling libraries. It ought to be possible to arrange with public or private libraries to co-operate in the placing of cases of, say, fifty books in each factory, or district without books. Become yourself responsible for the care of the books, and the securing of some one to take charge of the circulation and records. Good books on biography, history, health, science, travel, home economics, and wholesome fiction, will be read. To start several such traveling libraries of fifty books each would cost some money. But this would not be necessary if those who have vernacular books would part with some of them. Men of means could easily give fifty or a hundred books and even people of the middle class can well spare a few volumes. Editors of newspapers and magazines and booksellers especially can help.

5. **School or College entertainments** may be arranged, the proceeds of which may add a considerable number of books to the library.

6. From time to time get some Professor, teacher, or other qualified person to write **short bibliographies** suited to various subjects of popular interest, connected with industry, health, education, festivals, etc., and see that these are published in the Press. The books mentioned should be amongst those found in the local libraries.

7. Arrange for **public lectures on books** and on reading to be given: and especially reviews of recent books that have been added to the library.

8. Wide awake librarians or library committees may **increase the circulation** of books and stimulate the home study of the subjects of public lectures if they would issue bulletins, or ask the privilege of inserting a bibliography on handbills and announcements of public lectures. For one lecture for which this plan was tried twenty-eight books were each consulted thirty-three times. **Appeal to current interest** in some question of the day or matter of local importance by printing short lists of books showing the resources of the library on these topics. Efforts must continually be made to make the work of your library better known to the community, to familiarize the people with its resources and methods of work. **Some of the means employed** are the following:—Issuing occasional bulletins of lists of books; issuing separate lists of special collections, using the local press for notices of new books, having lectures given in the library premises, inviting people to see the methods of its work, publishing monthly and yearly statements of circulation.

9. **The Story Hour** as arranged in libraries or social centers is one of the strongest means of inducing children to read good books. These Story Hours are made as informal as possible. The aim is to please the children and to increase the demand for the books containing the story.

10. **A Home Library** consists of a case of from forty to fifty books which is sent to the home of a family in a locality far from any of the Libraries. At an appointed time each week, a visitor goes to the home and meets ten or twelve children or grown people of the neighbourhood who have formed themselves into a group. The visitor reads or tells a story, plays a game, and gives out books to be taken home. The books are furnished by the Public Library. The visitors are young volunteers interested in social betterment. The social influence which can be exerted by such a visitor is very great. The room

in the home is often cleaned for the weekly visit ; parents often listen to the stories or read the books ; and the visitor is often asked for advice in general.

11. **High School Libraries** may be arranged as branches of the general library. They may be primarily for the use of teachers and students, or may be open to the people of the neighbourhood outside school hours. The schools provide the room, light and menial servants ; the library provides the service and the books for circulation. Why not arrange that school libraries and reading rooms may be opened in various parts of the city three evenings a week, or each evening?

12. **Class-room Libraries** are collections of some fifty children's books loaned to a teacher for use in the class-room and for the children's home use. The teacher's intimate knowledge of the children is of great value, and the children will read a better grade of books when they have a small collection to select from.

Topics

- The Public Library and how to use it.
- Bringing books to the people, *versus* bringing people to the books.
- The five books that have interested me most.
- What can be accomplished with twenty minutes' reading a day.
- The Library and the School.
- The Uses of Story Telling in Education.
- The Book Beautiful.
- Book-binding and Mending.
- Reading and Learning to Read.
- The Cradle Books.
- Social Forces in Children's Literature.
- The Sustaining Power of Books.
- Poetry for Children.
- Magazines for Children.
- Some Phases of Western Library Work.
- What the Library Means to the Small Town.
- Librarianship.
- The Public Library as a Social Force.
- The Child and the Book.
- How the Library can benefit the Child.

Illustrative Effort

One young student could find only two men in his village who could read ; but the two Gurmukhi books he had were read by them before the vacation ended. Another took sixteen books from a loan library. They were good books in the vernacular, but it was hard to get them read, and still harder to get them returned, yet the student was getting real training and experience.

The following tell of other actual attempts :—

"I had some four books which were kept **Various Efforts** for this purpose by our College Library, and some seven I had of my own for lending. The circulation was not very large, for only a few men in the vicinity could read Urdu. It extended, however, to some twelve villages and it was done through the postman of that route."

"I loaned books to five men during the last vacation. Four of these gentlemen have asked me to send four copies of each book to them."

"I loaned the book 'What a Young Boy Ought to Know' in Urdu to 18 boys of the Vernacular Middle School in my town through the Head Master there. They read it and appreciated its advice and warnings. The book 'What a Young Man Ought to Know,' was loaned to 15 young men of my town."

"I took 10 books and loaned each one twice, having great difficulty in getting them back. One Moulvi was persuaded to read 'Sun, Moon, Stars' in Urdu. This Moulvi told about this book to another who could not read. This led to the second man's wanting to learn to read. He began and I taught him an hour a day. He can now read a little."

In 1905, a little body of college students felt a strong desire for self-improvement, and for service of others. They began to collect books for a **How one Library was Started** little loan library, which was started in a small almirah in one of the High Schools of Lahore. They soon secured 200 volumes which were regularly loaned. That little library is still in existence. They collected books from their Professors and friends. At present they have 1,766 books in

English, Urdu and Gurmukhi. In 1908, the withdrawals amounted to 1,535. Four or five persons came each day for books, from whom a small fee of one anna is charged.

The following resolve was made by one young man :—

"I planned to start a library but could not execute the resolve owing to the insufficiency of books at my disposal. I have made up my mind to set

A Resolve apart some money out of my monthly expenses for purchasing as many useful books as I can. I hope to carry out my scheme during the next vacation."

One student writes :—"My town is very backward in education, there being only four college men out of a population of 36,000. We determined to

A Student Effort arouse the people to send their children to school. We established a club—The Union Club—open to people of every caste and creed. The first object of it is the dissemination of education and trying by speeches to persuade the people to acquire education. We sent for newspapers, three Hindi, two Urdu, and one English paper. We rented a room and every one was allowed to come and read the papers free of charge. Moreover, we tried in every way to persuade the people to go to this reading room. We had weekly meetings, with speeches on social and moral subjects, on temperance and education.

A student writes :—

"As it was very difficult for me to work successfully alone, because a large amount of money was required for this, therefore I combined with the students of my village; and we all started a club whose chief aim was to work for the social and moral welfare of the people. The members of this club worked so zealously and perseveringly that the required amount of money was raised in a very short time.

Difficulties Overcome "Having surmounted the difficulty about money, the members of the club met with other difficulties; for instance, they had to find a suitable place and a popular man who would be willing to work in the library during their

school and college days ; but all of us worked with such zeal and unrelenting perseverance that the stumbling blocks were turned into stepping stones, and the very difficulty seemed to give zest to our work. At last we were successful in opening a library which contains religious and biographical books in Urdu and Gurmukhi.

"The next difficulty that came in our way consisted in finding out how to create interest among the people to take out books from the library. This difficulty was overcome by reading to them some interesting and very useful books of biography, and by making them understand that the study of books of this kind would make their lives more sublime and useful to others.

"The last difficulty that stared us in the face was that the people were very irregular in returning their books at the appointed time, and did not take great care of them. This difficulty was removed by producing in them a sense of propriety and regard for other people, and by telling them gently that all our work was for their benefit. Had we employed fear and threats, it would have been to our *disadvantage*, because they would have stopped taking books from the library on seeing our harsh treatment. By God's grace this library is in a very good condition up to this time."

The way in which one library evolved in regard to its service for children is illustrated by the following events:—

The Evolution of a Library The first collection of books was sent to a school for a class room library in 1887. In 1896 children's books were shelved in one alcove, the children were given access to the shelves, and the age limit was abolished. In 1898 a separate children's room in the main library was opened, and a Children's Librarian appointed. In 1902 the first Home Library was established. In 1903 the position of Director of Children's Work was created. In 1904 the first Branch Children's Room was opened.

The State of Baroda is attempting to open free public libraries everywhere in the State. There are already more than 350 such free public libraries and reading rooms under the care of the Library Department. This Department is worked on the principles of the large

American libraries which believe in the free distribution of knowledge to all alike. The daily average circulation of books has recently been raised from 10 to 100. A Library Class has been attached to the Central Library where young men and women are trained in the most up-to-date requirements of library economy, in a course which lasts one year. By means of Rural Libraries, Travelling Libraries and Circulating Libraries, books selected according to the taste and needs of the reading public are made available.

It is proposed that every large village and town in the Baroda State should have a free public library, and attempts will be made to convert such institutions into social centers, 'by making the work of the library better known in the community, by improving the standard of reading, especially of children, and by co-operating with other educational and social workers.' The Central Library at Baroda has adopted these lines and has formed a Library Club for all librarians and others interested in library matters in Baroda, where questions relating to the work of libraries will be freely discussed. It will thus take into confidence almost all the representatives of the different communities and the life of all classes of people will become gradually associated with the advancement of education.

An interesting report of the Social Service League, Bombay, tells of their Library work. The foremost object in starting these Libraries was to create a taste among the masses for reading and afterwards for reading books on useful and healthy subjects. Indirectly the work is likely to prove helpful in several other ways.

It gives their workers an opportunity to see the real social condition of many of the classes, such as the mill-hands and the depressed classes, for the social regeneration of whom most of the work of social service is urgently needed. Moreover, the library centres that are formed now will ultimately be developed into centres useful for other purposes such as the giving of weekly lantern lectures for mass education and the organising of the movement that is made from year to year for checking

certain bad practices which are freely indulged in by people during some of the holidays.

The League had no funds to invest in this work and it is not easy to secure funds from the public until the work is well begun and some amount of success is attained. They decided, therefore, to get a decent number of books from friends and then from several publishers to whom their object would appeal. They thus got together about 700 books of which 450 were Marathi and 250 Gujarati volumes.

The books were arranged in sets of 50. Nearly half of this number consisted of wholesome books on light literature. About 10 books represented his-

Description of a Travelling Library tory, biography and an equal number of essays, travels and other subjects. About five volumes were on subjects of religion and mythology. The books are kept in a steel

trunk. A list of books, copies of rules for the guidance of the readers and the librarians, and a sign-board and report cards are sent with it. The librarians are requested to furnish weekly reports about the number of books issued and the number of men using the library. The librarians are requested to read out books as many times as they can in a week for the benefit of those who cannot read, and to send weekly reports about the work done. Each box is kept at one centre for two months at the end of which period a new set of books is provided, the old being removed to some other centre.

They have now in all 28 Marathi centres and 19 Gujarati ones. Out of the Marathi libraries 12 are kept with the depressed class people and 16 with

Results other backward classes. Out of the Gujarati libraries 10 are with the depressed class people, 2 with other backward classes and 5 with what may be called literate or advanced classes and 2 with poor classes of Parsees. At present it is their intention to supply their libraries to the backward classes who have not yet formed any taste for reading. But as they get additional funds they will extend their work to the middle classes. The libraries meant for the middle class people will in the beginning be reserved for ladies only. At

present there are no special libraries for the ladies in Bombay and it is difficult for them to get books of their choice. In all they have 1,077 members, *i.e.*, persons who are taking advantage of the libraries. The average membership for the Marathi libraries for each centre is 18 while that of the Gujarati ones is 36. During this period in all 2,817 books at 43 centres were read. As regards the reading out of books to those who cannot read, provision has been made at 12 out of the total number of 16 Gujarati centres and 16 Marathi centres out of the total of 27. The total number of readings given at the Marathi centres was 181 for six weeks the average period for which each box has been in use and at the Gujarati centres 471 for four weeks, the average period for which each box has been used.

"We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it."

HUXLEY.

"I am of the opinion that my life belongs to the whole community and as long as I live it is my privilege to do for it whatsoever I can All human progress involves, as its first condition, the willingness of the pioneer to make a fool of himself I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no "brief candle" for me. It is a sort of splendid torch which I have got hold of for the moment; and I want to make it burn as brightly as possible before handing it on to future generations."

GEORGE BERNARD SHAW.

CHAPTER IV.

Miscellaneous Educational Agencies

Prayer

O Lord, our Heavenly Father, by whose Spirit man is taught knowledge, who givest wisdom to all them that ask Thee, grant Thy blessing, we beseech Thee to all who serve Thee here, whether as teachers or learners, and help us in the work which Thou hast given us to do. Enable us to labour diligently and faithfully, not with eye service, but in singleness of heart, remembering that without Thee we can do nothing, and that in Thy fear is the beginning of wisdom. May we set Thy holy will ever before us, and do that which is well-pleasing in Thy sight, that so our fellows now and in the days to come may be the better for our studies and endeavours here. Open Thou our eyes to know and to make known to others Thy marvellous works, to search out our own spirits, and to understand the wondrous things of Thy law; that we and others may be able to glorify and enjoy Thee all the days of our lives.

Amen.

Literature

Public Lectures in School Buildings—a pamphlet, price Re. 0-3-0, Russel Sage Foundation, 1, Madison Ave., New York.

See the literature suggested under the chapter on "Education".

Introduction

In almost every community there are certain educational agencies aside from the school, the college, and the library. These are worthy of note for two reasons. First, a knowledge of their existence will often enable their work to be more efficient and broadening. Secondly, a study of them will often reveal ways by which other public and private agencies can co-operate with them.

Study

1. To what uses are your School Buildings put outside of regular school hours? Note:—Over one hundred cities in the United States are now using their public school buildings to promote the civil and social and general educational welfare of the community.

2. What historical, botanical and zoological collections, industrial and art museums or any other facilities are there for the exhibition of objects of educational value?

3. Are public lectures offered by any agencies and what is the character of these lectures?

4. Are the Churches doing any educational work aside from their religious services, and if so what is the nature and extent of the work done?

5. What are the special private educational institutions maintained in the community, what is their scope, capacity and extent of work?

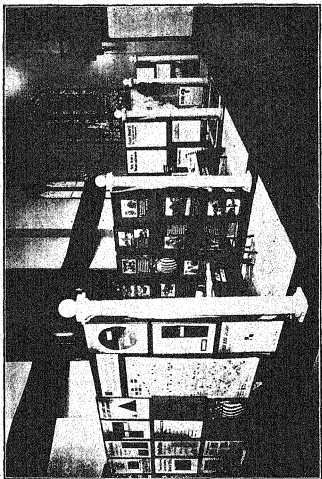
6. Are any of the private educational agencies assisted by the local government, or municipality, and if so to what extent and for what purpose?

Exhibit

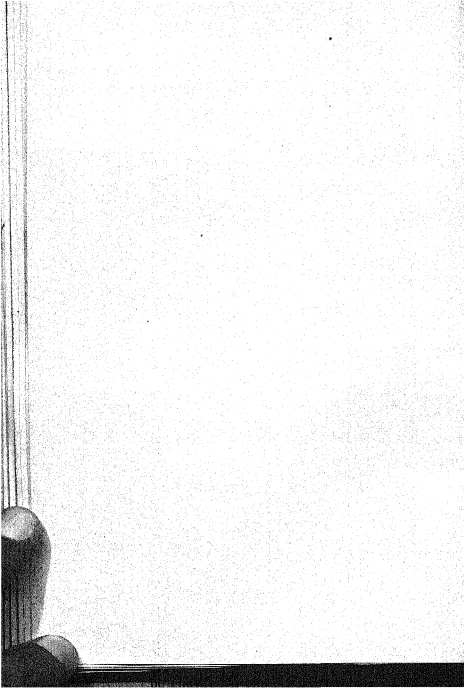
1. **Secure samples of lanterns and acetylene gas generators** and exhibit these. Have the prices and address from which they can be secured plainly marked on them. Lanterns at about Rs. 80 and the "Kama" Safety Acetylene Generator (Rs. 35 and 45) can be ordered through the Office Assistant, I. S. S. U., Jubbulpore, C. P. They agree to send a lantern for exhibition purposes, if all expenses of transit are paid, and if the lantern is returned without damage within a week.

2. Make a large **chart giving the agencies from which Lantern slides can be obtained** for free use and return. If possible, display the names of the sets of slides available for loaning.

3. Draw up a chart showing the **total output of printing presses in India**. A return published by Government (Statistics for British India, Part VII, Education) shows that in 1910-11 there were 2,751 printing presses, publishing 658 newspapers, 1,902 periodicals, 1,578 books in English, and 10,063 books in Indian languages. Try to make these facts, (or a more recent



HOW AN EXHIBIT MAY BE PREPARED



set) stand out vividly, by comparison with the number of books in certain libraries, etc.

4. Arrange a display on the wall of **all the newspapers published in your city** in English and the vernacular. Get facts as to their circulation if possible, and by means of some chart try to gauge their force as educational agencies.

5. Draw **curves showing the growth of (a) presses, (b) newspapers and (c) periodicals in India** for the past forty years. Draw a series of rectangles comparing the number of newspapers issued in the different Provinces. Make **a study of the books published during the last year**, and draw a series of rectangles proportionate to the number published under different subjects.

Note.—All the information for these curves can be obtained from the books mentioned under "Literature" in the chapter on "Translation."

6. If you have a museum or menagerie, draw large horizontal black rectangles proportionate to the average number of people who daily visit these institutions and to the attendance of your largest High School, or other well known educational institution.

Practical Work

Older workers can do good work with lanterns, since pictures and the mother tongue can do much for the masses. To qualify for this form of service

1. **Lantern Lectures** implies no small amount of direction and training on the part of a teacher or friend.

Lanterns must be solicited, slides hunted up from dusty boxes, a little training class inaugurated, and those unfit weeded out. But it can be, and has been done. A college or school or Endeavour Society could do many things less useful than turning out each year a group of men who could, as opportunity offered, take up the unused lanterns lying all over the Provinces and make them tell for the broadened outlook of the masses. Let any one who is really interested in this form of service approach a Professor of Science or other experienced person and ask

him to arrange a little voluntary class for teaching the manipulation of lanterns.

When beginners intend giving a lantern lecture, they should start in good time, as all may not go smoothly. It

Some Practical is wise to make a list of all essential things, as the absence of any one of them may
Hints seriously delay the exhibition. One of the

first things is to choose the place for the screen. It should be hung so that the picture will clear the heads of the people, and so that they can see it easily. It should be hung carefully without wrinkles; it pays to take pains here. Decide on some system of signalling to the operator so as to attract as little attention as possible on the part of the audience; a single tap of a cane or pointer is a simple and effective method. Lantern lectures, especially where accompanied by music, prove powerful instruments for educating those of the masses who are not willing to attend night schools.

Arrange that once a year a list of the best available lantern slides and the places from which they may be secured may be published in the local press.

A new kind of book has been produced and is being read by millions of people daily. The motion picture is

2. Moving a book, and an acted play, and a scenic
Pictures wonder-world in one. It is more popular to-day than our public libraries, and it

should concern the educational and religious agencies more than the printed book. It is estimated that 5,000,000 people a day seek amusement in American picture theatres. Schools, libraries, play-grounds, Y. M. C. A.'s, are adopting this method of education. In general, any institution should use motion pictures in case it wants to reach a class of people at present out of reach, or in case it wants to grip more strongly and inspire more richly those whom it reaches already.

Projecting machines cost about Rs. 675 complete; they are likewise stereoptican machines. A programme lasting an hour and a half can be rented for

Details of about Rs. 15. To buy outright a film
Information lasting twenty minutes costs about Rs. 300. An excellent pamphlet filled with most

practical and detailed suggestions is "Moving Pictures and Working-men" (Industrial Dept., International Committee, Y. M. C. A., New York). This pamphlet will enable religious and educational agencies to learn about the use of motion pictures on a self-supporting or even a profitable basis, but with a view to public welfare first of all. Here is a chance for leadership of a most useful kind in your community. Get the facts, and then move the Municipal Board, or the School Board, or Church, or Association to secure this educational instrument for your city.

It may be possible for you, either personally or through the Press, to draw the attention of University authorities to opportunities which the

3. University Extension Work

University may have in discharging its duty of educating the community. A good example of such University Extension Work is afforded by the State University of Minnesota, U. S. A. It has inaugurated a series of "University Weeks" throughout the State. A score of towns are to be visited on three itineraries by a staff of six professors from the University. The six days of each week's programme are devoted to the following special interests: literature and art, public health, town and country, farmers, business men, home-welfare. The day's programme includes also entertainments by the students, Musical Club and Dramatic Club, which latter usually presents some of Shakespeare's plays. Thousands of persons have been in attendance at these University extension gatherings. In some cases the business men have temporarily closed their shops during the appointed hours, and hundreds of farmers have come from all the surrounding country into the nearest town-centre in order to attend. Even housekeepers have been astonished at the information and benefit which they can get from the State University thus coming to their own town. The children, too, are not forgotten in these plans, special games and lectures and attractions being provided for the youngsters. It is estimated that nearly 100,000 people will be directly served by the University in miniature thus itinerating through the state.

If the illiterate or working classes will not come to the regular centres for lectures, the lectures must be taken to them. It is difficult to draw a man out

4. Lectures in from his usual environment into a new one
Crowded Districts unless he first has some point of contact with the new environment. In his own shop, or bazaar, or home district, he feels at ease, acts naturally and does not have new surroundings to distract his mind from the programme that is provided for him. If, near the city gate or at some open place in the city, interest in lectures is secured, they may later go to the more regular centres for lectures and public education. But our best service for them may be right where they live or work. Some men may be found who would be willing to give the same talk in a series of centres, who would not be willing to give a series of talks in any one centre.

The educational value of museums, mills and factories cannot be sufficiently exaggerated in these days when the

5. Escorting have to give way before a technical and
Young People scientific training which enables a man to
to the Museum, understand and control the forces of nature.
Mills, Factories, The importance of museums is becoming
etc. more and more realized. They are not only

places for sightseeing but should play a prominent part in placing within reach of the people object-lessons which should do much to encourage and interest them in that scientific and technical training which is one of the great needs of the present time.

Mills, factories—any place where machinery is running—may be real places of education. To secure a

Effect pass to such places, to arrange for a simple
in Education explanation and description of the plant, and to escort a small group of young people to the place, would be to make a distinct contribution to their education. At printing presses, cotton mills, steam laundries, workshops, and the like, the conception of labour-saving devices is given, and an outlet for educated managers is suggested. Until India gets

accustomed to methods by which one man's daily work can produce more than one man's mouth can eat up, there is little hope of India's economic betterment.

Children should be trained to realize and understand their heritage from the past in the way of public buildings, historical monuments, gardens, and galleries. If the sense of ownership along with trusteeship can be inculcated, a real advance will have been made.

Few lines of work give the educated man a wider opportunity of expressing his responsibility for passing on the benefits of education than reading to the illiterate.

At some wayside place or on the village
6. Reading to the Illiterate chauk could be gathered a group of that vast multitude who are shut out by illiteracy from all books and papers. Leaflets on Reli-

gion, Temperance, Malaria, Tuberculosis, etc., can be easily obtained, if desired : these could be read. Or something less didactic and more popular might be chosen for reading to those to whom the printed page is a world unknown. At the village gate or square they will generally listen eagerly to suitably selected newspapers.

7. Place a large map of the world up on the wall of your school, post office, or some other public building to which you have access, and on it pin weekly cuttings from newspapers dealing with all important matters.

8. Get the superintendent of your Gardens, or some private person who knows and raises plants, to show some flowering plants and tell how to utilise a window-sill or roof or small compound for raising vegetables and flowers.

9. Get men to talk about their hobbies, what they do in their spare time, things they collect, places they have been to. To many who go over the same dull round of limited interests day after day, such talks start new trains of thought which relieve tediousness.

10. Arrange for school entertainments, inter-school debates, and oratorical competitions in village schools. **An exhibition of pupils' work**

could be combined with meeting for practical discussions by parents and teachers of problems requiring their co-operation.

11. **Secure public lectures** from such men as Inspectors of Schools, Professors, or teachers in various departments, Medical Inspectors, teachers in Training Schools, etc., on subjects such as are found under the paragraph "Topics" at the end of this and other chapters. Get a lawyer to explain some common points of law. Ask the chairman of your Municipal Committee, the Deputy Commissioner, the City Engineer, the Health Officer, and the ones in charge of the Gardens, the Water Supply and the Police to give lectures on subjects suited to their respective departments.

12. **Educating public opinion and practice with reference to holidays** is an important avenue of service. Some of the holidays, whatever their original purpose, are now much abused and are made the occasion for indulgence in improper and revolting practices. The purification of these days, and the providing of counter-attractions to the evil habit of gambling are possible with organized effort. The lantern, music, athletic meets, and melas are some of the means to use.

Topics

The Boy in Business and Some Things he Must Know.

How Boys Become Men.

How Shall a Girl Earn a Living.

The Life Story of the Honey Bee.

The Use of Books, Pictures and Magic Lanterns in the Education of Working-men.

The Library as a Centre for Workers.

How to Interest the Higher Classes in the Education of the Masses.

Excursions and Fresh-air Outings for Working-men, and How to Make Them Successful.

Every-day Difficulties in Teaching Working-men and their Solution.

How to come into Closer Touch with Working-men.

Home Literature.

The Education of Parents.
 Children and the Museum.
 Children and Botanical Gardens.
 Little Travelogues on near-by Points of Interest.
 High Spots in Indian History.
 A Simple Talk on Economics.
 Co-operative Enterprises.
 Modern Social Conditions and Problems to which they give rise.
 A Survey of the Solutions for Social Problems.
 Some Aspects of the Social Evil.
 Social Forces.
 Aspects of the Problem of Child Welfare.
 Education for Life.
 Purity and Social Problems.
 Why is there a Social Problem?
 Village Work and Agricultural Training.

See topics under this head in other chapters of this book.

Illustrative Effort

Two Fourth Year men report on their efforts with Lantern Lectures. "I managed to get two boxes of slides from the museum. The one consisted of the different stages of a plant, while the other illustrated a voyage from Bombay to London which was a very interesting one. In my home city I procured a magic lantern from the head master, Government High School. I delivered my first speech to the boys of the Government High School, and showed them the different stages of plant life by the help of the magic lantern. The other I addressed to the semi-educated people of my street."

"I was determined this year to attempt the use of the magic lantern. Reaching home, I secured a lantern which was rather small and old-fashioned with an oil burner. I got slides from the Lahore Museum and the Secretary of the S. P. C. K. Society, and delivered lectures on Buddha's life, the Human Body, and Famous Buildings in India. I had several difficulties. I could not get printed lectures on the slides, so I hunted for the Life

of Buddha, and prepared a lecture myself. This also I did with the Human Body. In doing so, I had to spend a good deal of time unnecessarily. Besides, the lantern failed sometimes during the course of the lecture. Had I possessed a good lantern I could do much, for these lectures are much liked and attended by the people."

A student who had mastered the lantern while in college and was therefore able to take the college lantern with him to his home in vacation reported, "A Magic Lantern in an ordinary town is like an airship in Lahore. People will flock to see it. Though I could not give more than five exhibitions at a single place owing to the bad season, yet it seemed to me that such lectures based upon different subjects, such as temperance, sanitation, etc., would be of enormous help to our fellow countrymen."

The following report shows initiative and persistence. "This summer I began to put into practice in the way of social helpfulness what I had promised
Lectures in the College League. My native city being quite aloof from all the civic activities of life it was very difficult at first. But I prevailed upon half a dozen friends and we started social work. Some twenty lectures were given during the vacation on subjects of social importance:—"The importance of Social Helpfulness," "Union is Strength," "Education of the Female," "Greatness of Women," "Plague," "Malaria," "Cholera," "Tuberculosis," etc. Pamphlets on "Sanitation" and "Evils of Drinking" were also distributed. Once in the middle we had to break up, for we could not pull on as the public being unused to such programmes did not take interest, but then we began to lecture in the disguise of a 'Dramatic Club' which was a marked success."

Experience of a very real and valuable kind has been gained by the Fourth Year student who writes the next report. No student can attempt and partially fail and partially succeed as he has done, without getting a background of experience that will temper many a future

judgement. "(a) I prepared three lectures on plague, cholera and malarial fever. I then visited three village schools of my district, delivered one lecture in each school and distributed the pamphlets bearing on these three subjects.

"In my first lecture (on cholera), my proficiency in Urdu being comparatively small, I had to bear the mortification of being laughed at by the students; and I heard them afterwards whispering, 'Look here, this man is a collegiate and does not know how to speak in Urdu.' Being by that failure discouraged, I resolved not to deliver any lecture any more. After about twelve days, I again took heart and prepared the other two lectures with considerable pains. To my great joy, I attained a certain amount of success."

A young man writes:—"One of my personal friends made up his mind to read every evening some newspaper to some of the ignorant people. It exercised

Reading to the
Illiterate such an influence that an old man, about fifty years old, asked him to take him under his care, and teach him the Urdu Primer."

"I read passages from books to the illiterate and explained to them in Punjabi. In doing this I removed many of their superstitions. I went to the people while they were at their ploughs in their fields or driving cattle."

Still another tells about a society of the men of his village who meet every two weeks. At this meeting the school teacher reads out selected passages from the newspapers of the past fortnight. This young man was securing pamphlets on malaria and other diseases for the teacher to read out in this way.

"I think if my fellow students could only mix freely with the ignorant masses, treating them kindly and giving them some useful verbal advice, they would be able to do a tremendous work. The greatest obstacle is that the educated masses generally neglect the ignorant. I have found out during the last two years that if we talk to them friendly and kindly we can accomplish much. This year

I was able very easily to persuade many persons to encourage female education, which last year seemed an impossibility."

"I read to them some little treatises in Hindi and Urdu on questions of morality; some divine hymns; some hymns on Temperance. There was no obstacle in my way. But on the other hand there was a considerable increase in the number of the listeners every day."

"I distributed the pamphlets of S. P. C. K. and the tracts of the Temperance Society to those who could read them; and read out the former to the Jats and other illiterate inhabitants, while they happened to be sitting in the village chawk or any other places enjoying their rest hours."

"The total number of hours which I gave to the villagers I make out to be about 100. Of these 60 were given to teach English to a commissioned military officer.

The remaining 40 were given to the villagers as a body in the following manner.

A Systematic Effort After sunset I took a lamp and an interesting book and went to a terrace where they generally congregate in the evening. The books I read to them comprised stories of martyrs and heroes, lives of great men and national history. They listened to me with much satisfaction. The time taken daily was between 1½ and 2 hours. Before reading a book I had to read the daily readings beforehand, lest there should chance to be something written by modern writers obnoxious to their conservative and artless tastes. I gave some medical assistance also, but the total number of cases which came to me did not exceed six. I always reminded them that any who could read were always welcome to take books from me, but only three responded.

"When I began, everything seemed so difficult. This was due to my not having made myself familiar to them. Before this I did not use to mix with the villagers, thinking them to be rude, uncultured and queer people, and they thought too high of me and kept at a respectable distance. To gain access to them so that they would mix with me like friends became a problem and it took me several days to find out the first thing that would draw

them together to me. They were very desirous of having a gramophone concert. This introduced me to them. I sat there on the stool telling them one by one what each record was going to sing. In the end I told them that I would come to the terrace daily after sunset and read to them some nice stories. For about a week I read stories in verse musically. The average number of daily listeners was 15."

You cannot make an efficient citizen out of a blighted baby.

A city is as clean as its people.

The three (dis)graces—filth, flies, and fever.

Don't buy any food from a dirty place. If the flies "beat you to it" let them have it.

'Tis a wise community which places community health above all other community possessions.

Education is to know for the sake of living, not to live for the sake of knowing.

The Wealth of the world is human.

The problem of the child is the problem of the race.

Health is the duty and business of the individual, illness of the physician.

The upbringing of children deserves more study than the care of horses.

CHAPTER V.

Housing and Sanitation.

Prayer For Doctors and Nurses.¹

We praise Thee, O God, for our friends, the doctors and nurses, who seek the healing of our bodies. We bless Thee for their gentleness and patience, for their knowledge and skill. We remember the hours of our suffering when they brought relief, and the days of our fear and anguish at the bedside of our dear ones when they came as ministers of God to save the life Thou hadst given. May we reward their fidelity and devotion by our loving gratitude, and do Thou uphold them by the satisfaction of work well done.

We rejoice in the tireless daring with which some are now tracking the great slayers of mankind by the white light of science. Grant that under their teaching we may grapple with the sins which have ever dealt death to the race, and that we may so order the life of our communities that none may be doomed to an untimely death for lack of the simple gifts which Thou hast given in abundance. Make Thou our doctors the prophets and soldiers of Thy kingdom, which is the reign of cleanliness and self-restraint and the dominion of health and joyous life.

Strengthen in their whole profession the consciousness that their calling is holy and that they, too, are disciples of the saving Christ. May they never, through the pressure of need or ambition, surrender the sense of a divine mission and become hirelings who serve only for money. Make them doubly faithful in the service of the poor who need their help most sorely, and may the children of the working man be as precious to them as the child of the rich. Though they deal with the frail body of man, may they have an abiding sense of the eternal value of the life residing in it, that by the call of faith and hope they may summon to

¹ Taken from Rauschenbusch, "For God and the People."

their aid the mysterious spirit of man and the powers of
Thy all pervading life. Amen.

Bible Reading.

Matt. 11 : 2-6.

Literature.

Tropical Sanitation, by Sir Pardy Lukis and Major Blackhan.
Thacker, Spink & Co., Rs. 3-8-0.

Elementary Hygiene by Bedford. S. K. Lahiri & Co., Calcutta.
Rs. 1-8-0. Having been written to conform to the syllabus pre-
scribed by the Calcutta University for the First Examination in Arts
in Hygiene, it is excellently adapted to India. This book takes up
such subjects connected with public and personal health as how to
build and arrange houses, the need of ventilation; dangers of over-
crowding; the water supply; cleaning of wells; the food supply;
the removal of solid and liquid excretions of the inhabitants; clean-
liness of the streets and the removal of refuse matter; the arrest
of infectious diseases; disposal of dead bodies; personal hygiene or
health; care of the site and surroundings of the house. Such a book
would be a great help in fitting one to become a *Hygienic Preacher*,
and to give lectures and practical advice about cleanliness, sanitation
and disinfection amongst the poor and rich.

Inquiry from your Civil Surgeon, or some friend who is a doctor,
will doubtless result in information concerning certain Government

Government Publications

publications, often in the vernacular of the Province,
giving information and suggestions especially adapted
for popular use. The following are examples of
such pamphlets which make an excellent basis for
student work:—"A Lesson on Consumption"; "A
Lesson on Malaria"; "A Lesson on Microbes" (being intended for use
amongst school-children. Educational Department, No. 574, Bombay
Government). "Plague and How to Escape It" (Urdu) and "Facts
about Inoculation" (Urdu), from the office of the Inspector-General
of Civil Hospitals, Punjab. "Cholera and other Epidemics" (from
the Civil Secretariat, Lahore). The Public Health Department,
Bombay, can furnish leaflets on "Hints for the Prevention of the
Spread of Smallpox"; "Hints for the Prevention of Malarial Fever";
"Hints for the Prevention of Tuberculosis", etc. The Bombay
Sanitary Association publishes leaflets on "How Infants should be
Fed, and Precautions against Diarrhoea in Infants"; "Precautions
against Whooping Cough"; "Precautions against Measles". The
Imperial Department of Agriculture at Pusa publishes a most instruc-
tive bulletin (No. 7) on "Flies". Leaflets on plague and malaria
in Urdu and Nagri can be obtained from the Malaria Officer and
Chief Plague Officer, United Provinces Government, Allahabad. We
suppose almost every Province has publications of this sort. A little

inquiry from those in the medical profession will enable one to secure such pamphlets.

Each class should secure the annual report of its Province on Sanitary Administration. In it such things are discussed as the effects of rainfall, price of food stuffs, health, mortality, birth rate, chief diseases, sanitary works, sanitary inspection, etc.

The National Association for the Study and Prevention of Tuberculosis, 105, East 22nd St., New York, U. S. A., can be consulted for information as to how the tuberculosis death rate may be lowered. Send for their literature.

The following organizations issue pamphlets and leaflets that may be secured as models or in quantities for distribution :—

American Association for the Conservation of Vision, 25, West 39th Street, New York, U. S. A.

American Purity Alliance, 156, Fifth Ave., New York City.

American Society of Sanitary and Moral Prophylaxis, 66, West 40th Street, New York City.

Chicago Society of Social Hygiene, 100, State Street, Chicago, Ill., U. S. A.

Committee of One Hundred on National Health, 105, East 22nd Street, New York City.

Health Education League, 113, Devonshire Street, Boston, Mass., U. S. A.

People's University Extension Society, 105, East 17th Street, New York City.

National Association for the Study and Prevention of Tuberculosis, 105, East 22nd Street, New York City.

Sage Foundation, New York City. (Conservation of Vision).

National Consumer's League, New York City. (Sanitary Maxims regarding Food).

Introduction

The people, no less than the Government, are responsible for the sanitary condition of the country. No

amount of Government help will avail, unless the common people are persuaded to help in any efforts that may be made. If all intelligent people in India were to acquaint themselves with some of the simpler sanitary measures and attempt to popularize them by a campaign of education, it would not be more than is needed. As long as the common people are slothfully indifferent, as long as drains are used

as latrines, as long as filth is thrown in front of other people's houses after cleaning one's own, as long as tanks reserved by the municipality for public use are polluted by the people themselves, so long will the dear ones and the supporters of families be swept away needlessly by disease. Students and leaders are needed to be "Sentinels of Hygiene;" for past experience has shown those in charge of public measures that no plan that can be devised has any prospect of success that does not secure the co-operation of the very people whom it is intended to save.

Study¹

A study of health may be divided into three important factors:—

A. The study of the actual existing conditions of health. Under this must be considered facts of

(1) Mortality.

(2) Morbidity.

B. Factors that determine the conditions of health, *i.e.*, the various causes of sickness and death, such as:—

(1) Housing conditions.

(2) Conditions surrounding houses.

(3) Ownership of houses.

(4) Industrial sanitation.

(5) School sanitation.

(6) Sanitary control.

(7) Recreations and amusements.

C. Laws intended to improve health.

The first pre-requisite of an intelligent health survey is the ascertaining of the health conditions in terms of measurable quantities expressed in statistical form.² Such questions as these should be

¹ This study, to a large extent, is an adaptation from "Knowing one's own Community," by Carol Aronovici.

² For this the investigator might visit a doctor friend and use the information given and the direction to books or literature on the subject. Much of the information here required can be obtained from the Report of the Sanitary Administration of your Province.

answered in the preparation of a survey of health conditions:—

1. What is the death rate per 1,000 from all causes in the community according to ages, sex and nationality of those who died within a period of one or two years?
2. What is the death rate by nationality, age and sex in other communities of the same size?
3. What are the causes of deaths by nationality or race, by age and sex, and which of them are preventable? What proportion is preventable?
4. What is the death rate among infants under one and under five years of age, by nationality and sex?
5. You will find in some communities as many as 260 babies dying out of every 1,000. In the Punjab (1911) out of every five children born, one dies in the first year of its existence.
6. Which sections of the community show the highest death rates and which the lowest?
7. Are deaths reported accurately to the authorities and are the facts published regularly and intelligently?
8. Are the reports discussed in the daily press and do they attract attention?
9. Compare the mortality of your city with that of others of the same size.

The evils and suffering caused by disease when seen from the point of view of the family, the danger to the community due to contagion, the burden upon the city and state entailed by hospital care and upon charitable societies dealing with the conditions resulting from sickness among the poor, are more serious even than the sad and often unnecessary deaths.

At least the following should be known concerning the morbidity in the community:—

1. What is the number of persons ill with contagious diseases, and what is the character of these diseases?
2. What epidemics have occurred in the last five years in the community, and have causes attributed to them been removed?
3. What has been the number of victims of epidemic, and how many recovered?

4. How many persons have received free treatment in hospitals and dispensaries in the last year and for what diseases?

5. Do any particular industries show a larger number of cases of sickness than others? What is the character of the diseases, and are they contagious or not?

6. How many children have absented themselves from school during the year on account of illness?

7. Have the schools been closed during the year on account of epidemics and for how long?

8. Attempt to capitalize the loss to a community from disease and death in general, or from some special disease. For instance, in the famous survey of Pittsburgh, a careful study was made of the economic loss occasioned by typhoid fever. With the actual cost of over three hundred cases as a basis it was estimated that, including loss of wages, cost of home and hospital care of the sick, funeral expenses, etc., Pittsburgh had spent Rs. 90,00,000 for typhoid in one year. The total cost of the filtration plant put in to improve the water supply was only Rs. 1,60,00,000. Since the cases of typhoid were brought down from 593 per mensem to 96, the filtration plant paid. The careful study of the economic cost of sickness and death due to typhoid made it appear most economical.

With the material accumulated by the investigation of the questions above indicated the survey has reached the point when the consideration of the more specific causes of ill-health and mortality may be considered.

1. What are the direct causes of the diseases from which most of the people in your city have died during the past ten years?

2. Has any definite attempt been made to eliminate these causes?

The housing of the people is so vital a factor in determining the health of the community and its influence is so closely connected with the moral and social

Housing

atmosphere that it deserves special attention. This applies equally to those who are interested in the welfare of the community for its own sake, and to those who calculate their social service in terms of increased efficiency in the daily tasks of the workers, and savings in financial responsibility both towards the city and the philanthropic agencies of the community. The work of ascertaining housing conditions of the people should, therefore, be done with the utmost care and the results weighed in terms of health as well as in terms of moral standards and industrial efficiency.

These are some of the aspects of housing to be considered:—

1. Are the families crowded in small tenements and what is the extent of the crowding? (Number of persons per room, crowding in the bedrooms, etc.)

Conditions of Tenements

2. What is the average proportion between rental and family income?

3. Is the water supply in the homes of good quality and sufficient for the use of the families?

4. Is there a sewer system, and is it connected with the tenements in all parts of the city? if not, what is the number of tenements not connected and the number of families and individuals affected?

5. What is the character of the latrines? are they located in apartments or compounds? are they connected with the sewer? (Secure facts concerning each.)

6. Are latrines used by one or more families each, and to what extent is overcrowding in latrine-use prevalent?

7. To what extent are baths provided in tenements?

8. Is household refuse removed by the city, and what is the method and frequency of removal?

9. How frequent are windowless rooms in tenements?

10. How frequently are tenement rooms dark because of proximity of buildings, lighting through air-shafts or narrow courts?

11. Are compounds provided in tenements and what are the prevailing sizes?

1. What is the average width of the tenement streets, and how wide are the sidewalks?

2. Are the streets paved, and what is the type of pavement in tenement districts?

Conditions surrounding Tenements

3. Are streets swept, watered, flushed or oiled in the tenement districts, and if so how often and by what methods?

4. Are there playgrounds in the tenement districts?

5. Are street car lines common in the tenement districts, and is the use of the street by children dangerous?

6. Are saloons common in the tenement districts, and to what extent are they found in tenement buildings?

7. Are houses of prostitution or prostitutes permitted in the neighbourhood of or within tenements?

8. Are there tenements in the proximity of factories, and are they affected by smoke, gases or other by-products which might be injurious to health?

9. Are there in the proximity of tenements swamps or lowlands which breed mosquitos or produce offensive odours?

10. Are noises prevalent in the tenement districts that could be reduced or avoided?

11. Are abandoned buildings common in the neighbourhood, and are they protected against improper use by tramps and persons of questionable character?

Closely connected with housing conditions is the rate of home ownership existing in the community. Ownership

Ownership of Homes

determines not alone the condition of the homes, but the stability of the population, the standard of citizenship and self-respect.

The main questions in connection with this subject to be asked are as follows:—

1. How many families own their own homes?
2. Is the tendency to own homes on the increase or on the decrease?
3. Are the individually owned homes on the average better than the homes owned by other persons or corporations?
4. What is the per cent. of individually owned homes free from mortgages?
5. What are the building associations that promote individual home building?
6. What are the practices of the local banks with regard to loaning money on mortgages or for building purposes?

Industrial sanitation deals with the broader aspects of health as related to employment, namely the physical injury that results from the conditions under which the work is being done.

Industrial Sanitation

The larger share of the worker's time is spent in the home and in the factory, and it may safely be estimated that on the average as much time is spent in the place of employment as is spent in the home. It is reasonable, therefore, to place the sanitary conditions of the industrial establishment as next in importance to housing sanitation.

The important sanitary aspects of our industrial establishments may be ascertained by investigations intended to answer the following questions:—

1. What proportion of the workers in each of the principal industries are employed in-doors and what proportion are employed out-of-doors?

2. What are the sanitary regulations affecting industrial establishments provided by the Government?

3. What local legislation regulates the sanitation in industrial establishments, and what are the legislative powers of the locality in matters of health?

4. What officers are charged with the enforcement of the laws? (Give title and number of Government and local officers, salaries, method and term of appointment, etc.)

5. Are the laws enforced, and if not, who is responsible for the failure to enforce them?

6. How do the industrial sanitary laws of your locality compare with similar laws in other communities of the same size but in different Provinces?

7. What are the hours during which women and children are permitted to work in industrial establishments?

8. Are workers crowded in factory buildings?

9. At what age are children permitted to begin work?

A study of the laws relating to sanitary regulations in factories and shops will bring the various aspects of the subject to the attention of anyone making a survey.

A survey of the general sanitary conditions of a locality as distinct from the facts relating to mortality and morbidity, which were discussed in the section **Sanitary Control** dealing with the general subject of community health, if exhaustive, should be undertaken by a sanitary engineer or someone acquainted with the technical problems of health. It is possible, however, to suggest some of the important conditions of community health, which may be studied by any member of a survey committee with satisfactory results. These problems are:—

1. Is the sewer of the locality connected throughout, and, if not, which parts are not sewer connected?

2. Is the water supply of good quality, and are tests of the condition of the water made regularly by the local or Government health authorities, and if so how often and in what manner?

3. Is the house refuse removed by the local authorities, and if so, how often and in what manner?

4. Are the streets regularly cleaned, and what is the authority in charge of the work?

5. Are the smoke, dust and gases emanating from the manufacturing establishments controlled by legislation, and is the legislation enforced?

General Questions

1. Are tuberculous cases reported to the health authorities, and what agencies are engaged in following them up?

Contagious Diseases

2. Are advanced cases of tuberculosis cared for in hospitals especially provided for that purpose or in wards set aside in general hospitals, and are accommodations sufficient to meet the local needs?

3. Can the health authorities compel the removal of a tuberculous patient to a hospital when dangerous to the health of the members of the family?

4. What other contagious diseases besides tuberculosis are reported to the health authorities; how and where, in cases of isolation, are these cases cared for?

5. Is fumigation or any other method of disinfection practised after the removal, recovery or death of the patient in the home?

1. Is there any inspection of milk in your community? what are the laws concerning milk, and under whose jurisdiction is the work done?

The Food Supply

2. Is the inspection done without licensing the dealer, or by a system of license which is based upon inspection of the sources of milk?

3. Is there meat inspection, and in what manner is the inspection done in your locality?

4. Are bread stuffs, sweets, fruit, etc., under inspection, and what is the law concerning such inspection?

5. What other classes of food are inspected by local or Government authorities?

6. Is there a pure food and drug law in your Province, and how is it enforced in your locality?

In dealing with health problems the simplest and most vital questions have been considered. The more technical problems, however, have been indirectly suggested with a view to enlarging the scope of the inquiry through experts when conditions warrant such action.

A thorough study of the laws relating to housing, sanitation and house-building should be made. This can

best be done by persons familiar with handling legislation and with the building trade. Whenever it seems apparent that

The Laws

the building laws are insufficient to meet the needs of the community, an examination of the aspects left without legal provision should be included in the survey. When the laws in existence do not seem to be enforced, much profit may be derived from an examination of the aspects of housing legislation unenforced, and a consideration of

the machinery provided for its enforcement should be made from the following points of view:—

1. Is the machinery and appropriation provided for the enforcement of the law sufficient to meet the local needs?
2. Is the law clear and definite enough to empower the officials to enforce it?
3. Are the officers efficient and honest in the performance of their duty?

These three questions should be applied as a test to all legislation dealing with social conditions, and whenever possible the officials concerned should be consulted and their work examined with a view to securing facts and whenever possible co-operation.

With reference to housing:—

1. Is there a government law or are there city regulations?
2. What requirements does the law make concerning:—The light and ventilation of rooms; spaces to be left vacant in compounds and courts; provision of running water; sewer connection; over-crowding; fire-escapes?
3. Which provisions apply (1) to new houses only; (2) old houses remodelled; (3) tenement houses only?
4. What city departments have the duty of enforcing the housing ordinances?
5. Have they power to vacate unfit houses, and what is the procedure in brief?
6. How many violations of the housing laws were reported last year? Indicate their nature.

It is particularly important that the Health Board should use its powers to ensure healthy infancy.

1. Is the law enforced which requires doctors and midwives to report all births?
2. Are midwives licensed to practise?
3. Is ophthalmia neonatorum reportable as an infectious disease?
4. How many cases were reported last year?
5. Is the local health officer empowered or obliged to secure hospital or dispensary care for this disease?

This disease is the cause of most infantile blindness, and can be prevented and cured if immediate and adequate treatment be given.

Exhibit

1. Have **four mortality Curves** drawn on a scale large enough to be seen on the wall as follows:—

(a) A curve showing the variation of mortality (deaths per 1,000) during the past year, showing the most unhealthy and most healthy months.

(b) A curve showing the variation of mortality by years for the past twenty years. This will enable you to know whether conditions are getting better.

(c) A child mortality curve by months for the year.

(d) A child mortality curve by years for the past twenty years.

The information for these curves can be obtained from reports that appear occasionally in the Press; but better from the records of the officers in charge of the vital statistics of the place. Such an officer will, in general, be glad to help and will place statistics at the disposal of private parties if he understands the motive. The "Report on the Sanitary Administration" of your Province will be found most helpful in securing data.

2. Make on a large sheet of white cardboard a series of long, black, horizontal rectangles, proportionate to the **mortality** in your city, compared with others of the same size in India; and if possible in Europe. Also compare with the average for your Province.

3. Display as much as possible of the **pamphlet and book literature** mentioned under the paragraph, "Literature."

4. Draw a **mortality curve** representing the increase in the number of deaths from **tuberculosis**. "The Tribune" (Lahore) says, "The mortality from this dreadful disease is constantly increasing, and it is feared if precautionary measures are not adopted it may develop into a most formidable pestilence."

5. Draw a large circle making a sector proportionate to the deaths due to **preventable diseases**.

6. Find out the number of **deaths per minute** in your Province or India or the world due to all causes, or to any special cause, or with reference to babies. Get some ingenious person to arrange an electric light bulb, which will flash up as often per minute as there are deaths. Put an explanatory sign below. If you cannot use an electric

light, use a metronome from some music school or pupil; or a beautiful large clock may occupy a central position bearing the inscription :—" Every time this clock strikes the hour, some one dies from [tuberculosis] in [your city, or Province, or in India].

Make a **chart** something like this for India.

360 Babies die every hour

86,000 " " " day

3,153,000 " " year

and

**One Half of these Deaths
are Preventable**

7. Send for two copies of the **syllabus of the Sanitary Surveyor's examination** provided by the Municipality of Bombay, and display them for general information. Address:—Executive Health Officer, Bombay.

8. In order to compare the **money spent on the cure of tuberculosis** and on the cure of leprosy in your Province, make two large, black rectangles, proportionate in height to the two amounts, labelling each. Immediately below make two other rectangles proportionate to the number affected by each.

9. Get some one with a good camera to **photograph some of the most congested or most unsanitary spots** of the city—undrained carriage stands, latrines badly placed, standing water, dirty lanes, narrow dark streets as a child's only play-ground, the people (where the number is large) living in one room, etc., etc. Mount these pictures on a large white cardboard, labelling each.

10. Into many Indian cities scores of cattle are taken for the night. Organize the class to make **an actual count of the cattle** as they come into the most congested part. Make a large placard, on which is a large picture of a cow. Put on some such words as "Besides ——— people per square mile ——— cattle aid unsanitary conditions." Attach a letter on the subject from your most prominent physician.

11. Arrange in the tuberculosis section an actual charpai or bed, with bed clothes on it, and **a dummy** under the clothes to represent a man. Have the covers entirely over the dummy's head. Put up a placard saying, "**How not to sleep.**"

12. Endeavour to enlist the head of some hospital or some well trained Sister or nurse to be responsible for arranging a section of the exhibit on "Child Welfare," showing **baby foods**, ways of preparing, the best bottles, model of a badly dressed baby, a baby dressed according to good principles, books on care of children, model toys, etc., etc.

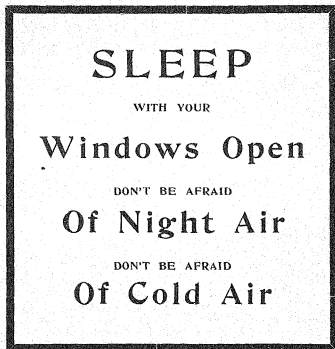
13. Make a large chart on white cardboard, in which large, black horizontal rectangles are proportionate to the **number of people dying** in the Province **from the various principal causes**, such as malaria, plague, cholera, snake bite, etc., etc.

14. See if your Provincial museum has **models of a sanitary village**, sanitary houses, etc. Endeavour to secure permission to have these transferred to your exhibit for the time being.

15. In the final Exhibit it might be possible to arrange for a **model dental office**, to be set up where children can have their teeth examined free of charge.

16. Have some qualified person prepare **bacteriological plates** showing the rapid growth which bacteria make in milk.

17. Some single sentence such as "Tuberculosis can be prevented", might be printed off on cloth, in quantity, and, by an organised effort, one could be placed on each side of each public vehicle in the city for one day.



Framed 22 x 28 Hand Lettered Motto.

18. Discover some one who can make good letters. Have him make a **series of uniform placards on the subject of tuberculosis**. These can be used not only in your own Exhibit, but loaned to schools, libra-

ries, churches, colleges, railway stations, factories, shop windows, club rooms, dispensaries, theatres, hotels, gardens, museums, etc. The cut on the previous page shows how such a placard might look. Ingenuity will have to be used in discovering the most effective lettering, what words can best catch the eye, and what in each should be made to stand out.



A striking graphical method of representing mortality is by having a **line of silhouettes** made, which can run right around the room or rooms in which you hold your Exhibit. Here and there below this long line, placards should be placed saying :—"This line represents the number of men, women and children who died in this city during the past year from tuberculosis (or typhoid, or malaria, or whatever disease is taken up for graphic representation)." Ten or twenty stencils could be made, and reduplication would be easy.

19. Other material for such placards might be taken from the following, suitably spacing and emphasizing certain words :—

"Tuberculosis—your worst enemy and most powerful enemy. You may have it and not know."

"This loss of life can be stopped if all the people will only learn that this disease is curable and how easy it is to avoid."

"The germs are spread by consumptives who cough in your face or spit in places where the spit dries and is scattered in dust which well persons breathe."

"Consumptives are not dangerous if they are careful to burn what they spit, avoid coughing in others' faces and use their own dishes for drinking and eating."

"Consumption can be cured the same way as it is prevented. It must be attacked early and it is dangerous to waste time."

"Don't live in a room where there is no fresh air.

"Don't work in a room where there is no fresh air.

"Don't sleep in a room where there is no fresh air."

"Great care should be taken to destroy all material coughed up by the consumptive, and to avoid careless coughing and sneezing. If this is not done, and if the sputum is discharged on the floor or carpets or clothing, the germs may live for months, especially in dark, damp, unventilated bedrooms, living rooms, and work-rooms."

THREE REQUISITES
TO
HEALTH
AND
HAPPINESS
CLEAN MILK
 AIR
 CONSCIENCE

"The germs will live in the darkness and dampness for a long time, and are stirred up in dusting and sweeping

these rooms, and float in the air and may be breathed into the lungs, or may fall upon articles of food and be taken into the body in that way."

It is not safe to move into a house or rooms in which a patient with tuberculosis has lived, until such house or rooms have been thoroughly cleansed and disinfected or renovated.

IF YOU HAVE
BAD TEETH
YOU
Cannot Chew
YOUR FOOD PROPERLY
Indigestion
RESULTS AND YOUR
Health Suffers

20. Another series of uniform placards might be devised on **How to Have Good Teeth.** Suggestions may be found in the following:—

"Clean teeth do not decay."

"You need never lose a tooth."

"It is **more important** from a health standpoint to **brush the teeth** after each meal than to **wash the face on rising.**"

"**Food** left in the mouth until it **ferments** is the only cause of **tooth decay.**"

"Prompt attention to decayed teeth saves money and suffering."

21. In the centre of one placard attach some old decayed teeth obtained from a dentist. Above them put, "These teeth were the result of neglect." Below put, "Will your mouth look like these a few years hence?"

22. Attach to a placard a set of the best known articles for the care of the teeth, and letter the placard:—"Do you use all of these articles every day?"

23. **Amidst the health placards** should appear mounted pictures of actual good and bad conditions in your city; an actual sweeper or duster of an insanitary kind telling why it is bad; a sample of a sanitary, dust-abating sweeper, good milk-cans, bad milk vessels and why, etc. **Other health placards** may be arranged from such sentences as:—

Tuberculosis patients should eat three good meals each day, and in addition take milk in the mid-morning and mid-afternoon. They should get all the rest and sleep possible, and should avoid overwork and too much exercise.

If treatment is begun early, tuberculosis can be cured by good food, fresh air and rest. The best results are obtained in hospitals which are located in the country, and are called sanatoria.

It is not dangerous to live or work with a person who has tuberculosis, if he is cleanly and is very careful to destroy all the sputum which he coughs up.

There are a number of symptoms which might lead a person to suspect that he has pulmonary tuberculosis, namely, loss of weight, loss of appetite, loss of colour, fever in the afternoon, cough and expectoration (spitting) lasting for several weeks, spitting of blood or streaks of blood in the sputum, chills, night sweats, difficulty in breathing, and pains in the chest.

In incipient tuberculosis the commonest symptoms are loss of weight with cough and expectoration.

"Milk is a fine food for bacteria growing. Keep the flies out."

"If there is any contagious disease in your neighbourhood, beware of flies."

"Shops which allow flies to settle on the sweets or other food, should not be patronized."

"The common house fly breeds in filth and carries disease to food and drink."

"Kill flies and save lives."

I Believe

In Health.

In Fresh Air.

In Preventing Tuberculosis.

I Agree

To keep some windows open in my home, day and night, summer and winter.

To keep my body in good general condition by eating simple, wholesome food, and thus save myself from getting tuberculosis.

To take plenty of sleep and rest.

To avoid spitting on sidewalks or floors, because disease is spread by spitting.

To get all the fresh air and sunshine and outdoor life that I can.

To try to have the windows opened often in the place in which I work.

To take at least ten deep breaths twice a day outdoors.

To try to get my friends and relatives to JOIN THE FIGHT AGAINST TUBERCULOSIS and to observe these rules.

"The chief sources of milk contamination are diseased udders, dirty cows and stables, unclean attendants and utensils."

"The amount of fats and solids in milk is not so important as the freedom from cow-dung and bacteria."

"Before sweeping, spread moist sawdust on the floor; this collects the dust."

"One fly can carry thousands of typhoid germs."

One can keep from catching cold :—

1. By always having plenty of fresh air both day and night.

**How to Avoid
Colds**

2. By taking a cold bath every morning.
3. By avoiding exposure to cold and damp after such diseases as measles and whooping cough.

4. By keeping the feet dry and avoiding exposure to cold and draughts when very warm or very tired.

5. By avoiding all close and overheated rooms crowded with people.

A handbill might be issued on the subject, "**How you can help,**" as follows:—

1. **Teachers:** By instructing pupils as to the nature, prevention, and cure of tuberculosis; by teaching children simple rules of health, how to breathe deeply, etc.; by keeping the class-room well ventilated.

2. **Parents:** By keeping the home clean and well ventilated; by teaching children to sleep with windows open, to eat proper and nourishing food, to observe the laws of health.

3. **Children:** By keeping clean; by putting nothing into the mouth except food; by staying as much as possible in the fresh air and sunshine; by eating only wholesome and nourishing food.

24. Arrange for **an exhibit of the invisible.** This cannot be done unless you can enlist some bacteriologist, or the Professor of the Biology Department of some college, or some other qualified person. Have a chart of the human tuberculosis bacillus hung on the wall. Have as many microscopes as possible set with bacteriological slides to be shown. Arrange for colonies to be grown before the eyes of the people. Show plate cultures of

milk just taken from the cow, and at various ages up to twenty-four hours; contrast a culture from pure milk with that taken from an ordinary bazaar shop. Show the evil effect of dust, by contrasting a culture kept free from dust with one exposed to the dust of the bazaar. The evil effects of flies can be shown by developing a culture over which a fly has been permitted to walk. Other things will be suggested by any one qualified to do the work at all. An exhibit of this kind with reference to malaria would have value and interest. It would be well to arrange for a professor or other qualified person to explain the diagrams, slides, cultures, and give popular talks on bovine tuberculosis, bacteriology, or food analysis.

25. The health and housing exhibits **should be arranged with the idea of** arousing wholesome discontent with present conditions and directing the discontent into definite channels of legislative effort.

Practical Work

1. Arrange for what might be called a "**Health Day**" in schools. Have some well-known but qualified person write an open letter which can be read in each school on "The Co-operation of School Children with City Sanitation". There could be special exercises on the importance of health in the High Schools. Special speakers could be secured, and attention called to the importance of exercise, ventilation, cleanliness, etc.

2. **Material for other bulletins** can be found under the paragraph Exhibits of this chapter and at the head of the chapter.

3. **Educational Campaigns** are most important if disease is to be decreased. The co-operation of the public must be secured to enforce the laws, and more than that individuals must be educated to observe the rules of hygiene. Does the Board of Health carry on campaigns of health education? Are other organizations doing this work in regard to tuberculosis, care of babies, etc.?

4. Make a **large bulletin** of the following and put it in selected public places; have it printed in the

various newspapers or have handbills struck off and arrange to cover the town with them.

Will you Help to Prevent Tuberculosis?

It kills (mention number) people yearly in (mention city or province).

It is spread by careless spitting.

It can be cured if taken in time.

It can be prevented in nearly all cases.

Do not neglect a cough—consult a physician.

Sleep without covers over the head and with windows open.

5. In schools, booklets in a story form could be introduced. **The reading of such stories** by the boys, in the hearing of the female members of their families, would in many ways improve the situation.

6. **Booklets in different dialects** should be specially prepared for circulation amongst the masses.

7. At railway stations and other public buildings such as libraries, museums, churches, town halls, courts, big mandars and darghas, **boards could be hung** on which could be placed special bulletins, as needed, concerning malaria, cholera, plague, tuberculosis, etc. These could be issued by District Boards or Municipal Corporations or by private societies.

8. At every big periodical fair, preachers could be engaged to teach lessons in sanitation; or, to make it more attractive to the masses, pictures could be shown to people demonstrating the effects of better methods.

9. **Town criers** could be used for the illiterate in cities.

10. Village officers' appointments and promotion could to some extent be made to depend on their activity in popularizing better sanitary methods.

11. A bulletin, used in a similar way to that mentioned on page 115 could be constructed as follows:—

Economic Effects of Illness

Death.

Loss of wage of sick.

Loss of wage of those who care.

Cost of treatment at home.

Cost of treatment at hospital.

Cost of funerals.

Less Speed (workmen).

Less Strength (workmen).

Less Application (Clerks and Students).

Less Hours of Work.

How can rupees and annas estimate what it means to a family to have the father's health so broken that he cannot work?

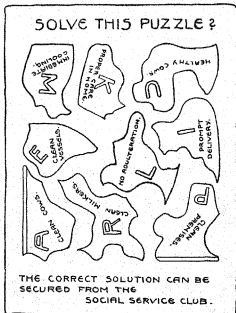
What Finance can tabulate the total value to the family of a mother's health?

What is the cost to a boy who must leave school in order to help support the family, because disease has taken the bread-winner?

Hence our stake in good government and good sanitation.

12. **Protection of the milk supply.** The very wide use of milk as nourishment for the young, and the extreme susceptibility of milk to contamination by injurious germs, make this a most useful line of work for any one to take up. One should learn what pure milk is and how it can be tested by a lactometer, creamometer, and chemically. One must learn that milk takes up most

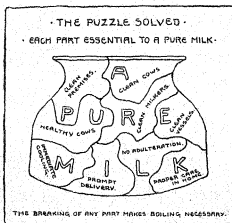
readily foul odours of all kinds, and must, therefore, be kept from drains and latrines. One must be convinced that milk can be contaminated by various harmful diseases in the cow or her udders, and by dirt from the manure, tail, udder, or side of the cow. One must begin to see why dogs, cats and children must be kept away while milking is going on; why the place must not be swept *just* before milking; why the milker and the utensils must be scrupulously clean; and therefore what is the necessity for municipal licences which protect the milk from being produced under unsanitary conditions, from being carried in dirty vessels, and from being adulterated. Attention to these matters will save hundreds of children's lives.



Puzzle handbills may be devised on various sanitary subjects for distribution to school children and

throughout your city. An organized society in school or college or association may well adopt this plan. A suggestion for one such puzzle is given on this and the preceding page.

13. **Supplementing the work of Government surgeons.** Most Government Civil or District Surgeons are so crowded with work that they can do little more than visit the various towns and villages giving advice. This advice is liable to be dissipated in mere talk with no action, unless the more enlightened members of the community encourage the measures suggested for the prevention of disease. They must convince the people that conditions can be changed; that malaria is



not a thing to which one must submit; that God will help those who help themselves to do away with plague, and cholera and tuberculosis. All should be on the alert to form public opinion and modestly turn the balance in favour of the use of quinine, the killing of rats, cleanliness, etc.

14. Ask the **Sanitary Officer** to come to the class and give an account of his work, granting permission for questions to be asked. Better still would it be to

arrange for the class itself to take part in the disinfection of some house, latrine or well, or in the use of some antiseptic, deodorant, or pulicide, so that they can get a practical demonstration of the working of these agents.

15. If **smoke** is a nuisance in your city, send for the reports of the Bengal Smoke Nuisance Commission (Calcutta), and the resolutions of the Calcutta Gazette on these resolutions. Have a review of these papers read to the class, and, if valuable, published. Discuss whether any practical steps to lessen the evil in your city can be taken.

16. Gradually one's eyes are opened to a great variety of needs. Drains within 15 feet of a town well may be pointed out; attention may be called

Other Suggest-
tions

to the fact that the water from clothes washed at the edge of a well often flows back carrying the possibility of disease with it; urge the cleaning out of the village well at least once a year; see that the low castes have plenty of water to use, as there is a distinctly uplifting influence in a bath; call attention to the fact that Brahmans clean their own clothes, all the more so should sweepers; urge the boiling and straining of water in times of epidemics; use lime-wash in rooms where any sick person has been; use disinfectants in latrines. Try to arrange that every villager will be bound to deposit manure at a distance of 300 yards from the populated area; see that a pit is dug big enough to contain all the filth, and have the filth thrown in it and covered with dirt, so that it may not injuriously affect the air around; fill up the pits and hollows in the immediate neighbourhood of the village, so that water will not stand; partition out a separate place for cattle, preferably at a distance from the village, but most certainly if they are kept in the house; try to arrange for the ruling that lanes shall be at least 10 feet wide, and that every house shall have a number of windows or ventilators. Take steps to secure the regular and efficient sanitary inspection of your village. Mothers and wives would listen and might carry out such points for the sake of a good son or husband, and during vacation a man might, with his own hands, do something to make his home more sanitary.

17. Secure and make known all the **facts with reference to child loss** and child welfare. Let this lead up to an agitation for a child hygiene division in the Board of Health.

18. Get one member of the class to write out briefly the conditions of entrance, the length and nature of the course of study, and any other information that may be considered interesting, with reference to the **class for Sanitary Surveyors, Bombay**. After reading to the study class, have the information published in the English and vernacular Press. The prospectus can be secured from the Executive Health Officer, Bombay.

19. After investigation of the subject of "**School Sanitation**" (see next chapter) if conditions warrant, write letters to school managers asking for better school ventilation, school lighting, sanitary latrines and pleasant school grounds.

20. Organize a company of parents to interest themselves in the "**Sanitary Survey for Schools**" given in the next chapter. If conditions in your school as brought out by such a survey are bad, draft a combined letter to the manager. If this does not secure the reform of the evils, go to him personally as a deputation. If this is not effective, appeal to the public through the Press. Every parent should attempt to secure sanitary conditions for his own and other children.

21. Find out what the next possible advance step is and then persistently try for it. It may be to secure a better method of recording vital statistics; to segregate the advanced tubercular cases in the municipal hospital; it may be to endeavour to establish a tuberculosis camp.

22. **For further suggestions** see chapter on "Helping the Sick and Afflicted".

Topics

Care of the Skin, Bathing and Clothing.

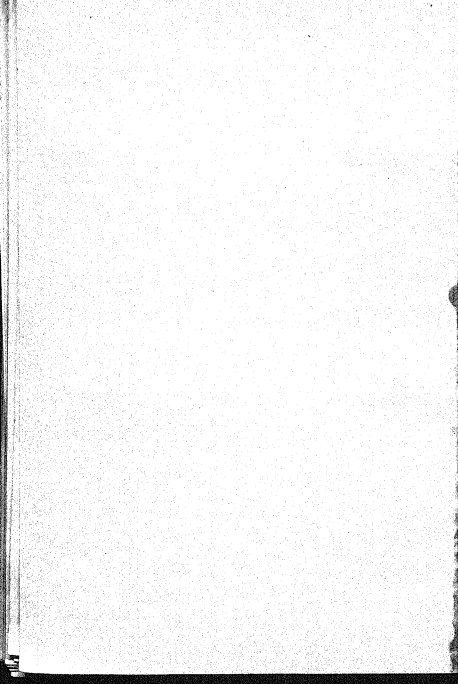
Health more important than Education.

Common Physical Defects and How to Cure Them.

What to do in Accidents and Emergencies.

The relation of the Press to Municipal Health.

City Diseases and how business methods can prevent waste.



- Public Health a national asset.
- The conservation of human life.
- The Sanitary Problems of a modern city.
- Fighting the Death Rate.
- How Society cares for Itself.
- How mortality has been diminished in other cities of the World.
- How mortality can be decreased in India.
- The connection between a high Death Rate and Poverty.
- Unsanitary conditions as a cause of Poverty.
- White Plague and Zenanas.
- Fairs as a means of spreading disease.
- The need of Leagues for preventing disease and suffering among Infants.
- Reasons why Health Visitors should be appointed.
- Personal Qualifications needed in a Health Visitor.
- Dangers connected with the neglect of night soil, urine, rubbish, cesspools and open drains.
- Ways of creating Sanitary Sentiment.
- The Value of Fresh Air.
- How to breathe correctly.
- Bathing as an Aid to Health.
- What to Eat and How to Eat It.
- Educational Work for Health.
- Medical Inspection of Schools.
- The Need of Publicity as to the Milk Supply.
- Preventable Disease.
- The Rights of Childhood.
- The Prevention of Infant Mortality.
- School Hygiene.
- The Milk Question.
- The School Treatment of the Health Problem.
- A Community Programme for Child Care.
- The Fight for Better Homes.

Illustrative Effort

A private society in the Panjab has taken up a campaign against tuberculosis. Over 20,000 pamphlets were struck off in three vernaculars; and students and other capable persons were enlisted to distribute them or use them as the basis of talks to the people. Official reports show that this disease is on the increase, and as

is well known it is a most wasteful malady, killing the patient after a prolonged period of wastage and incapacity for work. Western countries are beginning to make a systematic fight against this disease; and India is joining the fight. The amplifications of the three great rules of fresh air, good food, entire rest, cannot be too widely made known to the victims of this trouble. Can you organize a campaign in your district?

A Quinine Distribution Society was organized under the guidance of the Deputy Commissioner of Gurdaspur.

Briefly the conditions of membership were:—

**What Organi-
zation will
Accomplish**

(1) Every member was to pay a subscription of 6 annas. (2) Every member was to receive 48 tablets of quinine. (3) Every member bound himself to take regularly 15 grains of quinine weekly during the four months of the malarial season. (4) Every member bound himself to induce as many persons as possible to become members of the society. (5) Every member bound himself to distribute faithfully all quinine given to him for free distribution to the really poor and needy. 40,000 members were secured for this society and 1,400 lbs. of quinine were given out to them. Something of this kind can be done by any community leader.

The widespread malaria which followed the heavy rains of the Punjab one summer furnished another opportunity for students. One little band in a single day gave out 200 packets of quinine obtained from their municipal committee to suffering Chamars, and 300 packets in the Dhobi Mandi. This experience, better than any lectures, brought before these men the poverty and suffering of the submerged classes, and inspired them with a desire to alleviate their social, moral, and physical condition. They found that to make the quinine effective they often had to take a little sweeper-child in their arms and themselves give the medicine; or to reach the prostrate patient they had to follow their teacher into the house of a village Chamar. More effective than hours of talk on the evils of caste is one such deed.

One student says: "Last year people suffered very

much from fever, the chief cause being a lack in the supply of pure water. This year I induced the residents of the village to check the surface water during the rains from running into the well. This was done, and there seems to be an improvement in health."

**Preserving the
Water-supply**

"A crusade was begun against rats by the medical authorities of my village. But the villagers tried their best to nullify the efforts of these measures. I felt that in upholding the cause of the medical authorities I was most truly helping my ignorant fellow-villagers. I, therefore, went from house to house telling of the advantages of rat destruction, and helped them in setting the traps."

**Student Help
in Plague**

A Third Year student tells of the following summer experience:—"An effort was made to get a big dirty pond just beside the school filled up, for this was considered the chief source of malaria. But the attempt failed on account of the party-feeling in the village. The leaders of the two parties were called and their duties of union, fellowship and combined work were placed before them, with the result that the pond was filled up."

**Overcoming
Obstacles**

The following is taken from the report of the Srinagar Mission High School:—"We had first passed through an epidemic of cholera and were expecting a visitation of plague, so we thought it was time to wake up the citizens to their dangers and create a desire for better sanitation."

**Student Sani-
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Srinagar**

With the help of the municipality we set to work ourselves with pick, spade and shovel to drain and fill up pits, etc. This work was considered to be most unholy work, of course, by the priests, and the staff and boys came in for plenty of curses and abuse, as usual, which is excellent training for them, and I think it quite possible that the abuse did more good to the boys than their spade work did for sanitation. At any rate, it set a city a-thinking, and a few worthy city fathers actually set to work in their own back-yards."

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The Society for Promoting Scientific Knowledge, Lahore, has for several years carried on a campaign of

Sanitary Education. This year, as last, they have published twenty-thousand leaflets in Urdu, dealing with the prevention of plague, tuberculosis, malaria and cholera. The Society has enlisted the co-operation of college students proceeding home for the summer vacation in the distribution of these pamphlets. The following are some of the printed suggestions made to such volunteers:—

Pamphlets on Disease

1. You will be presented with 100 *tracts*. Please fill in the particulars below, stating how many of each pamphlet you would like to obtain. We have them in packets of 25. In making the choice think of the special needs of the place where you are going to work. Has plague been raging there recently? Is it malarial? Leaflets on tuberculosis had better be taken only for big towns and not for villages.

2. Carefully read through the pamphlets yourself, and see that you are in thorough agreement with the contents. You will have to stand a lot of cross-questioning about them, and you should be able to defend the methods advocated.

3. Try to reach as many people as possible, with the limited stock at your disposal. Do not throw them away at a large gathering. People seldom care for the leaflets that they obtain on such occasions or on the roadside.

4. Visit your friends or relatives and other people whom you may not be knowing. Give a copy and make a request that the leaflet might be read through carefully. This will generally bring about a talk, in the course of which you can urge the claims of sanitation.

5. Visit your old school, and ask the headmaster to arrange for a talk. If there is a Literary Society or Club in connection with the school, get yourself invited to it, talk sanitation in as simple a language as possible, bearing in mind the needs of the locality and the age of the boys, and try to elicit a discussion.

6. If you know any medical man of the place, try to interest him in this work. In many cases you will find the doctor willing to give a lecture if suitable arrangements can be made. See the leaders of the community and do what you can in helping them to make arrangements.

Two students write of efforts along this line as follows:—"I was given forty pamphlets in Urdu on tuberculosis and twenty in Gurmukhi character

**Pamphlet
Distribution**

on the same subject. I went into the bazaar and took those pamphlets with me. I had written these words on each pamphlet: 'Please read this pamphlet and circulate it among your friends.' I began to distribute them among lean boys and men, who took them with great care and promised to read them very carefully."

"I distributed the pamphlets on consumption among the literary men of the town, and once on the occasion of a *mela* I read it before a great crowd. I personally visited two men suffering from consumption and told them the means by which they can get out of the clutches of the disease, and persuaded their relatives to keep aloof from them, not to eat with them and to cover their saliva. It was, however, with great difficulty that I succeeded in persuading them to act upon my advice. It requires perseverance to break their conservatism, for their adviser is sure to become the butt of their ridicule at the very outset of his career. But he must not be disappointed by this greeting, for by constant working he is sure to succeed."

The Bombay Social Service League reports:—It has been brought to our notice by our friends among the depressed class people that a large number among them, especially children, do not wash their bodies for days together, and their clothes do not get a wash even once a month. Leaving aside the elderly people for some time, we intend to attempt to inculcate habits of cleanliness first among their boys and girls. With this purpose every Sunday our volunteers go to a chawl occupied by these people and make the boys and girls take a bath. In order to provide a hot-water bath for those who feel it quite necessary, we have purchased a hot-water boiler to provide them even with hot water. Soap is also provided to wash their bodies and also clothes. The children seem to have taken kindly to the work and now we want to extend the sphere of our activity there by providing Sunday lectures on subjects of sanitation and hygiene to elderly people.

Trinity College, Kandy, reports :—" Our members visited the slums on several occasions and have tried to show the people living in those horrible places the importance of keeping the drains and their dwellings clean. In some cases we made them clean the drains, some of us showing the way.

"A large map of Kandy town indicating the tenements and the open drains is now complete. Every house is marked; the scale is 20 yards to the inch. We believe it is the largest map of Kandy in existence at present. Information got by the members was of a rough and ready kind, but carefully collected. This map will be of the greatest importance to the work of the Union."

be charged if the book is overdue.

"If we are hoping to reform mankind, we must begin, not with adults whose habits and ideals are set, but with children who are still plastic. We must begin with children in the home, the school, the street and the playground."—CHARLES W. ELIOT.

"The city that cares most for its children will be the greatest city."—CHARLES FERGUSON.

"We look for a new earth—a condition of things right here, into which it will be safe for a child to be born; safe for his body, his mind, his soul."

"We look for a new earth, and we have set ourselves to fashion it. We see a holy city coming when we build it."—HERBERT G. LORD.

To waste the life of the child is to waste the raw material of the Kingdom.

None are safe until all are safe.

Child welfare means city welfare.

The city that cares most for its children will be the greatest city.

"The indefinite improvement of humanity and the cause of the little child are inseparably bound together."—JOHN DEWEY.

CHAPTER VI.

A Sanitary Survey for Schools.

Prayer

O God, whose inspiration giveth man understanding, teach us so to care for the children of our schools of learning, that they may be able to grow up with sound bodies, loving Thee with all their strength; that they may be trained in the fear and love of God, loving Thee with all their heart; and that they may be equipped for the service of God and man, loving Thee with all their mind. Amen.

Bible Reading

Psa. 127: 3-5; Prov. 20: 29; Matt. 18: 4, 5, 10; 19: 14; Mark 10: 16.

Literature

The following pamphlets have been issued by the Department of Child Hygiene, Russell Sage Foundation, 400, Metropolitan Tower, New York City. Copies may be obtained at three annas, except where otherwise specified; the prices in each case covering merely the cost of printing. In quantities of 100 or more, the price is Rs. 8 per hundred.

Medical Inspection Legislation, compiled by Leonard P. Ayres, Ph.D., contains map showing present status of medical inspection legislation in America; a tabular presentation of the principal features of laws now in force; an abstract of the different laws; suggestions as to what a model law should include; and finally each law verbatim. 54 pp., price 10 annas.

The Health of School Children. Luther H. Gulick, M.D. A statement of the endeavours of the New York Board of Education to conserve the health of children under its care. 28 pp.

The Playground as a Factor in School Hygiene. George E. Johnson. A statement of the need of conserving the physical health of school children and the function of the playground in helping to meet this need. 20 pp.

What American Cities are doing for the Health of School Children. A report covering conditions in 1,038 cities. Gives data about medical inspection, salaries of doctors and nurses, school-house sanitation, hygiene instruction, etc., 44 pp. Price 8 annas.

For further suggestions as to literature, see Chapter II.

Introduction

A considerable amount of time in the child's life is spent upon the seats of the class-room, in contact with other children and subject to the influence of the sanitary conditions of the school building. That our schools are not always provided with the best sanitary devices and contain many possibilities for contagion and physical injury to the child must be acknowledged. Even a superficial survey of community health is not complete without a consideration of this subject.

School sanitation is far too comprehensive to treat at all completely in a brief outline such as this. But some general features are presented here, more especially those that ought to come under the observation and control of a teacher or parent. Such a survey as is here outlined* ought to be undertaken by every conscientious and efficient teacher, and if possible by groups of parents.

For material under the usual headings not given in this chapter see the paragraphs, Exhibit, Practical Work, and Topics, in the Chapters on "Education" and "Sanitation."

*Adapted from "Sanitary Survey for Schools," Whitaker and Ray—Wiggin and Co.

Study

Note.—Use a check to answer questions.

	Yes.	No.
1. Is damp sweeping practised?		
2. Is a moist cloth used for wiping up dust?		
I. Building		
3. Is any disinfectant used upon the floor?		
4. Are the desks cleaned with a disinfectant?		
5. Is the <i>common</i> use of articles which might carry infection avoided?		
6. Have desks been re-dressed within the last two years?		
7. Are dustless crayons used?		
8. Are erasers cleaned thoroughly every day out of doors?		
9. Do the windows have an area equal at least to one-fifth the floor area?		
10. Are the desks so placed as never to face direct sunlight?		
11. Is the room evenly lighted?		
12. Are neutral colours on the walls used?		
13. Is the ceiling lighter than the walls?		
14. Are seats adjustable?		
15. Are they adjusted?		
16. Are wooden footstools provided where the seats cannot be adjusted?		
17. Is overcrowding of pupils avoided?		
18. Are deaf pupils seated near the front?		
19. Are pupils with defective vision seated near the front?		
20. Are pupils with skin diseases excluded?		
21. Are contagious diseases recognized early?		

Yes.

22. Is successful vaccination required ?

23. Are ordinary physical defects looked for and recognized easily ?

24. Are parents notified of the presence of defects ?

25. Is there any medical supervision of pupils ?

26. Is there any medical inspection of buildings ?

27. Are toilets clean and well ventilated ?

28. Are the systems of ventilation in use adequate and understood ?

1. Are the playgrounds large and adequate for the number of pupils ?

2. Are they well drained,

II. The Grounds dry and even ?

3. Is there any playground supervision ?

4. Is play apparatus provided ?

5. Are some open air rooms provided for play, rest, lunch, protection from weather, and for recitations ?

6. Are the grounds well separated from undesirable neighbours ?

1. Is *practical* hygiene taught ?

2. Is individual cleanliness insisted upon ?

3. Have the teachers been

III. General Sanitation taught how to detect ordinary physical defects ?

4. Is practical dental hygiene taught by actual observation of the teeth ?

5. Is school credit given for neatness and cleanliness ?

No.

Yes. No.

6. Is any inspection ever made of pupils' lunches?

7. Are pupils encouraged to inspect themselves and their own environment to detect errors?

8. Are the lamps and oil used adequate to protect the eyes from strain?

9. Is there any systematic inspection of the school confectioner, or what the children buy?

1. Is the ground well drained?

2. Are gharras and other receptacles in which rain might collect kept picked up?

3. Are other breeding places for mosquitos destroyed?

IV. The Environ-
ment of the
School

4. Is garbage of all kinds properly destroyed?

5. Is your drinking water from a safe source?

6. Does your school understand just how a school drinking water supply may become infected with sewage?

7. Are you relatively free from flies?

The personality of the play leader is more important than the material equipment of the grounds.

Great opportunities for the recreation of the people are unused for lack of leadership.

Every home a play centre.

CHAPTER VII.

Public Recreation.

Prayer

O Heavenly Father, look with love and pity, we beseech Thee, upon the children of the streets. Where men, in their busy and careless lives, have made a highway, these children of Thine have made a home and a school, and are learning the bad lessons of our selfishness and our folly. Save them, and save us, O Lord. Save them from ignorance and brutality, from the shamelessness of lust, the hardness of greed, and the besotting of drink; and save us from the greater guilt of those that offend Thy little ones.

Make clear to those of older years the inalienable right of childhood to play, and give to those who govern our cities the will and ability to provide places for play; make clear to those who minister to the appetite for recreation the guilt of them that lead astray Thy children; and make clear to us all that the great school of life is not encompassed by walls, and that its teachers are all who influence their young brethren by companionship and example, whether for good or evil, and that in that school all we are teachers and as we teach are judged. For all false teaching, for all hindering of Thy children, pardon us, O Lord.*

Literature

"American Playgrounds," E. B. Merg.

The Boy Scouts of America—Y.M.C.A. Press 124 E. 28th St., New York City. Re. 0-14-0.

Books

The Union Use of the School Plants, L. H. Gulick., M.D., Charities Publication Committee, New York. Chapter VI, VII.

Bancroft, Games for the Playground, Home, School and Gymnasium. Macmillan, 1909, 456 pp., Rs. 5.

*Mornay Williams, in "For God and the People".

Johnson. Education by Plays and Games. Ginn and Co., New York, 1907. 239 pp., Rs. 3.

Mero. American Play Grounds, Their Construction, Equipment, Maintenance and Utility. American Gymnastic Co., Boston, Mass. 277 pp., Rs. 6.

The following pamphlets have been issued by the Department of Child Hygiene, Russell Sage Foundation, 400, Metropolitan Tower, New York City.

Pamphlets Copies may be obtained at three annas each, except where otherwise specified; the prices in each case covering merely the cost of printing. In quantities of 100 or more, the price is Rs. 8 per hundred.

Exercise and Rest. Luther H. Gulick, M.D. The necessity for making one's exercise enjoyable and for varying it with proper rest. 7 pp.

Recreation Recreation the Basis of Association between Parents and Teachers. Clarence A. Perry. The value of using the school building as a recreation centre after school hours, and suggestions for bringing parents and teachers together. 13 pp.

The Unused Recreational Resources of the Average Community. Clarence A. Perry. Suggests many ways in which communities may have organized recreation at small cost. 14 pp.

Recreation Legislation. Compiled by Lee F. Hanmer. This pamphlet contains typical State Laws and city ordinances dealing with matters of public recreation. All of this material has been verified by proper authorities. 68 pp. Price, 10 annas.

Athletics for Boys (Committee Report). A paper giving an annotated list of games for boys of different ages, with the discussion following the report. Bibliography. 25 pp.

Athletics Athletics for Girls (Committee Report). Two papers; one dealing with the need for supervised games for girls, the other showing the dangers of violent athletics for girls and giving lists of recommended and condemned activities. 14 pp.

Inter-High School Athletics. Earl Cline. A study of the influence of high school athletics upon the scholarship, moral character, and social standards of pupils. 10 pp.

The Function of College Athletics. Chancellor James R. Day. A study of college athletics in relation to scholarship and the development of moral ideals. 10 pp.

Athletics in the Public Schools. Lee F. Hanmer. A review of the development of athletics in the elementary and secondary schools and a description of the organization of the public schools athletic leagues in various cities. Bibliography. 36 pp.

Organized Athletics, Games, and Folk Dancing. Clarence A. Perry. A detailed account of the activities conducted under the Public Schools Athletic League. 43 pp.

Class Athletics (Postcard Bulletin). A detailed description of a form of competition in which a record is made by a whole class instead of by an individual. 3 pp. 1 anna.

The Athletic Badge Test (Postcard Bulletin). A detailed description of a form of athletics in which an opportunity is given to every boy to win by bringing himself up to a prescribed physical standard. 3 pp. 1 anna.

The publications of the Playground and Recreation Association of America (1 Madison Avenue, New York City) should be secured. Because of the great demand for the pamphlets, the Association has been forced to make a nominal charge for each, to cover the postage and the cost of printing. The pamphlets mentioned in this list of publications (except where a price is named) are 3 annas each, Rs. 8 a hundred copies. For a few, before which a star is placed, no charge is made.

Magazine

The Playground. Illustrated. Published monthly. Price 13 annas a copy, Rs. 6 a year.

Popular Recreation, and Public Morality. Luther H. Gulick, M.D., 1909. A treatise on the effect of recreation on the life of a large city. 12 pp.

The Recreation Movement

Development and Opportunities in the Field of Public Recreation. H. S. Braucher. 1910, 16 pp. The report of the secretary to the Board of Directors of the Playground and Recreation Association of America, June, 1910. 16 pp.

88. Tendencies and Developments in the Field of Public Recreation. H. S. Braucher. 1911. The report of the secretary to the Board of Directors of the Playground and Recreation Association of America, May, 1911. 19 pp.

89. Play as an Antidote to Civilization. Joseph Lee. 1911. A plea for overcoming the "tragedy of civilization—that the end of all our labour and our sacrifice has been, for so many men and women, the defeat of that inner life which it was our whole object to preserve." 19 pp. Price, 5 annas.

92. The Recreation Movement—Its Possibilities and Limitations. Gustavus T. Kirby. 1911. A statement of the opportunities of the Playground and Recreation Association of America. 7 pp.

94. Play as Medicine. Joseph Lee. 1911. How to keep well through play. 12 pp.

32. Can the Child Survive Civilization? Woods Hutchinson, M.D. 1908. A thoughtful treatise on the importance of play to the child. 5 pp.

33. Children of the Century. Luther H. Gulick, M.D. 1908. The new social attitude toward the child and the mission of the playground. 9 pp. Illustrated.

Need of Play

34. The City and The Child. William H. Maxwell. 1908. Reasons why a great city should provide playgrounds for its children. 10 pp.

36. The Playground, a Necessary Accompaniment to Child Labour Restriction. Everett W. Lord. 1908. An argument for the playground movement as a parallel activity to the movement for the restriction of child labour. 9 pp.

- *39. Why We want Playgrounds. Charles E. Hughes. 1908. A vigorous statement of reasons for playgrounds. 7 pp.

- *24. What the Playground Can Do for Girls. Beulah Kennard. 1908. A discussion of the ways in which the playground may be made most valuable to girls. 9 pp.

Results accomplished

- *29. The Playground from the Standpoint of the Executive Officer of the City. George A. Hibbard. 1908. The statement of the mayor of a large city as to the value of playgrounds. 10 pp.

31. The Playground as a Phase of Social Reform. Harriet H. Heller. 1908. The opinion of a court officer of the beneficial influence of playgrounds. 10 pp.

55. Important Opinions. 1907. Brief statements of leading citizens regarding play and playgrounds. (Leaflet, 7 pp.)

66. The Playground as a Factor in School Hygiene. George E. Johnson. 1909. "Few disease germs have been discovered that can survive even for one hour the streaming sun on the face of a laughing child." 7 pp.

82. Playgrounds Pay for Themselves by increasing Land Values. William E. Harmon. 1910. A statement based on the experience of a prominent real estate man. 7 pp.

87. The Playground Movement. Rev. J. J. McCoy. 1911. The opinion of a prominent clergyman. 12 pp.

25. The Need of a Play Organizer. Howard Bradstreet. 1908. An argument for play leadership. 7 pp.

- The Play Leader** 72. A Normal Course in Play for Professional Directors, 1909. An outline of study for those who intend to become professional play leaders. 169 pp. Price 10 annas.

73. An Institute Course in Play. 1909. An outline of study for playground workers of some experience who have not had the advantages of a preparatory course of study. 55 pp. Price, 8 annas a copy.

74. A Course in Play for Grade Teachers. 1909. An outline of study to help school teachers who are called upon to direct their pupils at recess or other play periods. 105 pp. Price, 8 annas a copy.

75. The Doctrine of "Hands Off" in Play. Luther H. Gulick, M.D. 1909. A paper showing the fallacy of the doctrine, and the need of directed play for children. 10 pp.

76. Why Teach a Child to Play? George E. Johnson. 1909. A convincing argument for the need of play leadership. 11 pp.

21. Games every Boy and Girl should Know. George E. Johnson, 1908. A paper dealing with the significance of certain classes of children's games. 7 pp.

Activities

26. Winter Organization of Playgrounds. Arthur Leland. 1908. A description of outdoor games to be played in winter. 14 pp.

*95. Report of The Committee on National Games. 1911. A tentative report of a few games which are suitable for children of different talents and temperaments. For girls and boys. Arranged in order of the ages at which they can best be used. 4 pp.

37. Public Schools Athletic League. Luther H. Gulick, M.D. 1908. An account of the movement to promote athletics in the public schools. 15 pp. Illustrated.

Athletics

93. Athletics for the Playground. Lee F. Hammer. 1911. Suggestions of forms of athletics that will develop boys physically, reach great numbers, and teach them fair play. 6 pp.

90. Saturday Afternoon Walks. Dora Allen. 1911. A description of a club organized in a large city for the purpose of taking tramps to the country. 6 pp.

Special

*91. Report of the Committee on Boy Scouts. 1911. Suggestions as to how Boy Scout activities may be adapted to the playground. 8 pp.

22. Landscape Gardening for Playgrounds. Charles Mulford Robinson. 1908. An address suggesting the importance of the element of beauty in the laying out of playgrounds.

Equipment

12 pp. Illustrated.

27. Some Inexpensive Playground Apparatus. E.H. Arnold. 1908. Of value to those who want a playground, but have limited funds with which to carry it on. 8 pp.

35. The Home Playground. Joseph Lee. 1908. An account of a real backyard playground—most suggestive to parents. 10 pp.

43. Playgrounds and Playground Equipment. Elizabeth Rafter. 1908. A description of the construction of the playground with plans for municipal, schools, and private yard playgrounds. 11 pp.

69. Playground Construction. Lorna H. Leland. 1909. An ideal development for a playground on an irregular tract of land between five and six acres in extent. 6 pp.

86. Playground Equipment—A Practical Talk. Edward B. DeGroot. 1911. A discussion of the building and fitting up of a playground. 18 pp. Price, 5 annas.

53. Massachusetts Playground Referendum, 1908. A copy of the act to provide for playgrounds in cities and towns in Massachu-

setts of over ten thousand inhabitants, with reasons for voting "yes."
8 pp. Illustrated.

Legislation

64. *Playgrounds and Legislation in relation thereto.* Austin E. Griffiths. 1908. Arguments for the passage of proposed playground legislation in the State of Washington. 19 pp.

47. *Play and Playgrounds.* Joseph Lee. 1907. Why have playgrounds? What to have for children of different ages. 23 pp. Price, 5 annas.

Miscellaneous

71. *Bibliography on Play.* George E. Johnson. 1909.

Stories for Children, Maud Summers.

*81. *How to Start and Organize Playgrounds.* Joseph Lee. 1910. Practical directions which will be of value to communities desirous of starting playgrounds. 12 pp.

88. *The Social Influence of the Moving Picture.* Rev. H. A. Jump. 1911. A study of the influence upon a community of motion-pictures. 12. pp.

Leaflets

Price per 100 copies
postage prepaid
Rs. A. P.

1. A Certain City in Greece, Geo E. Johnson ...	0	15	0
2. Playground Facts ...	1	7	0
3. Boy Maimed Playing in Street ...	0	15	0
4. More Playgrounds or More Jails? ...	0	15	0
6. Play Leadership ...	0	15	0
7. One-Legged Boy on the Playground ...	1	7	0
8. A Normal Course in Play ...	0	0	0
10. Do Girls Need Playgrounds? ...	0	15	0
13. What you Wish to Know about Playgrounds			
14. Do you Remember? ...			
16. The Follies of Public Recreation—Mistakes that Need not be Repeated			

Introduction

That recreation is needed is a truism that has become a gospel in modern social reform. Play and a playground are the rights of every child. Boys require

The Need motor training just as much as mental training, and there is as much reason for a city not providing schools for its children as for not providing means for physical training and recreation. A city that does not provide suitable places for its citizens and coming citizens to care for their physical selves will be called

upon to provide additional police stations, jails and hospitals. Prevention is very much cheaper than cure.

The idea of showing children and others outside the great cities how to take recreative exercise may seem to some absolute folly. To be sure, the village

The Need even boy may not have a hard time to find a place
in Villages for play, but the quality of that play can be greatly improved. Their repertoire of games is surprisingly small and inadequate; in some cases play is considered a waste of time, except for very young children; much of the time may pass in inane idleness or in activities that are far from wholesome.

Among adults also there is need for organized play. The turbulent character of the farming community of the Panjab is often referred to. They fight

For Adults among themselves or come into collision with the police very often as a vent for their abundant energy and strength. If there were organized clubs for kabaddi, saonchi, chugān, tent pegging, lathi play, football, cricket, or boxing, little time or energy would be left for their indulging in fighting.

Playgrounds have been established in over two hundred cities in America for the purpose of helping the children in those cities to better, safer and

Belief in Play- happier lives. The movement has proved
grounds in so successful that more than one hundred
America other cities are seriously considering the subject of playgrounds. The work has grown so important that three National Play Congresses have been held; Chicago alone has spent Rs. 30,000,000 on playgrounds; New York City employs over 1,000 teachers in various forms of summer playground and recreation centre work.

A well-known American newspaper says:—"The demand for playgrounds has increased, and more disposition to establish them has been shown among

Their Growing officials. Ten years ago a public playground
Recognition could only have been thought of as a gift of some wealthy philanthropist. Now, their place in the public expenditure is as well established as is that of parks, and the need for them is almost as well

recognized as that of schools. It is significant of the spread and strength of the playground movement that eighty-five young women are taking the course offered by the Baltimore Playground Association to fit instructors for the work in the playgrounds next summer."

A paragraph from "Social Reclamation," by Malcolm Spencer is worth quoting:—"All good games rightly played

The Value of Games

form an excellent school of character. Even indoor games, such as chess and billiards, have a moral value. To acquire skill in anything is to gain some measure of self-respect. Keeness here as elsewhere will react upon keeness in more serious pursuits. Gymnastics also do more than develop muscle. They develop intelligence, mental alertness, and habits of discipline, where the exercises are done under supervision. Great games, such as cricket and football, are splendid schools of pluck and sportsmanship. They form one of the most valuable agencies for training and refining boys. Where fairness in play and keeness for success are required, the qualities of fair play and thoroughness are steadily developed. It is surprising to find how soon boys who have been beset from birth by jealousies and bickerings, can be taught to play games like gentlemen and sportsmen. They teach, as few things teach, the value of a reasonable obedience to authority. It is of course in the playing of matches that most of these qualities are called forth. In match play there is not only the training in subordination and co-operation, but also, for those who lead, training in the exercise of responsibility and authority. Whether games yield the advantages just described or not depends upon the amount of attention that is given to them by their officers."

Another observer, a public school director of physical training, Dr. Rebecca Stonerod, writes:—"It may be said by some that such play is not real play, that it lacks spontaneity and the whimsical element. The experience of summer playground teachers has been that children prefer direction; that of two playgrounds, one having a teacher

* This and the following paragraph are taken from an excellent book, "American Playgrounds," by F. B. Merg.

and the other not, the children flock to the one where the teacher is directing, while it is an acknowledged fact that the unsupervised free playgrounds are little used. Some children do not care to play, and need to be encouraged, not forced, or the purpose of play for recreation would be lost. When forced, play becomes work. If left to the individual child, only certain ones play, generally those who have special skill in a certain game which is played to the exclusion of others, producing one-sidedness. Unsupervised play is spasmodic and irregular, and cannot be considered as an integral part of a physical training course, although necessary to it."

The title "Directed Play" is a misnomer and has been the source of a great many absurd criticisms of the playground movement. It has suggested to

Meaning of Directed Play

the uninitiated that the playground leaders stand about and order the children to play this game or that, and that in general the directed playground is a place where there is no liberty or spontaneity on the part of the children, that it is an assault on the stronghold of child liberty and self-expression, and that it must inevitably result in making him a mere automaton. In actual fact, the work of the play leader has almost nothing in common with this idea of direction. The successful play leader is the one who organizes the children into live teams around various activities and interests; he is the person who can keep a number of different groups of children interested and busy at the same time; he is, to a considerable extent, a leader; he is to some extent a teacher of new games; but his prime function is, I conceive, that of an organizer. He is not at all a director in the sense in which it is commonly understood."

Concerning the sort of a man needed for a public playground director or instructor, E. D. Angell has written as follows:—"The director of a

Kind of Worker Needed

public playground should know children. He should have not alone the theoretical knowledge of the child-mind, gained from studies in psychology and pedagogy, but the exact understanding that comes from a memory of his own youth, re-awakened

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by direct contact with the youngster. He must have qualities that appeal to the boy; he should be an athlete or a gymnast, for there is nothing that catches the respect of the boy so quickly as muscular strength and physical skill. If he is not an athlete, he must have the qualities of leadership and an appreciation of the child's needs, so that he can direct him along the line of his greatest interest.

"The playground director is not necessarily a teacher; he is a leader, and by mixing with the boys in their plays and games, he guides them along by suggestion instead of by teaching. He should be ingenious and original—able to adapt himself to the many varying conditions that arise on a playground. He must be tactful and considerate, sympathetic and ready at all times to help his boys. He must be a friend of the boys, and if they are glad to have him around and show it, he can be pretty sure that his work is a success."

There is a growing feeling in Western cities that it is bad business for a city to use its school-buildings and compound for only the six or seven hours

A Place for Play

during the day when the school is in session. So after school, and in the evenings, and during the long vacations, permission is secured to use these school-grounds for directed play with all its purifying, educative influence. In very large cities where open ground spaces are difficult to secure, architects are planning roofs which may be used as playgrounds. In India an open maidan ought not to be difficult to secure.

Study

1. What playgrounds are provided by the community or by private agencies or both; how are they supervised, what is the cost of their maintenance per year, what is the equipment, and are they located where they are most needed?
2. What gardens are provided by the community? Consider their distance from the densest residential district.
3. Are schools provided with playgrounds? If so, are the children permitted to use them out of school hours and in the vacation? Are they supervised in any way?
4. Are free concerts in gardens, playgrounds and schools provided by the community?
5. On a map, mark black the area in which practically the only play spaces for children are the streets.

6. Apart from gardens is the provision of out-door recreation and relaxation of adults in their leisure hours left entirely to those who make money out of the natural desire for such things?

7. Get from some municipal officer a definite statement as to the improvements in facilities for recreation for the public that have taken place in your city in the last ten years.

8. What do you consider are the problems of recreation of your city? (Here liquor-shops, houses of prostitution, cheap theatres, etc., have to be considered).

9. Get a friend in Calcutta to write a brief description of the way in which their *maidan* becomes a veritable bee-hive of young and old seeking recreation each afternoon. The article might be called "The Lungs of Calcutta."

10. Ask each member of the class to write out a list of ten out-door games that could be used in an outing. Also have each write out a list of ten indoor games that could be used in some social entertainment.

11. What are the facts with regard to the reasonable recreation of the girls of your city?

12. The study of public recreation and amusements by the class should not end only in ascertaining the existing facilities. Endeavour to make a sober judgement as to the possibilities and resources available for the extension of facilities.

13. What athletic teams do you know of in your town? Do the fathers ever play with the boys?

14. The problem of the social life of boys is a great one. How many church socials for boys have there been in your town during the past year? Do they come often enough? What is done at the socials, and do the boys attend? What other social life do boys get in your town? Have the churches ever united in giving all the boys a social evening? Who plans the socials? Do the boys help?

Exhibit

1. On a **map of your city** mark the gardens or **open spaces where children can play**. Try to make the public see whether there are sufficient open spaces for recreation in the densest, poorest parts of the city.

2. Draw a large chart for the wall consisting of a series of upright rectangles showing the **amount spent by the municipality for public recreation** as compared with the expenditures for fire protection, courts, jails, etc.

3. Estimate, if possible, the **number of children who go to the gardens per day**. Also estimate from the census the number of children in your city. Make a sector of a large circle proportionate to the number who

use the gardens. Place under it some such words as "Why not more?"

4. Get a series of pictures illustrating vividly the child's environment—where he plays and where he lives.

5. Have some one superintend the construction of a miniature design for a playground that would be possible for some definite open space in your city. Ideas for the kind of apparatus that should be in such a playground may be obtained from the books under "Literature," or from local experts.

6. Secure for the exhibit and label with their price, the best and most popular type of indoor games, such as ping pong (Rs. 28, unless an old table is improvised); carroms, (Rs. 5); crokinole (Rs. 8), etc.,

7. Head one chart, "Opportunities in the School Plant for Recreation." Below construct two circles. In one let a segment be proportional to the number of hours a day the school plant is used; in the other let the segment be proportionate to the number of days a year the school plant is used. Try in every way to draw attention to the economic waste in allowing these expensive buildings to lie idle so large a portion of the time.

Practical Work.

Make a point of learning and remembering as many new and simple games as possible, and introduce these into various home circles. Encourage the children to get out of the streets and to play on some chosen plot of ground. Let the playground be attractive first by its location, then make it attractive by the personality of the leader and the games played. Teach games of skill and not chance. Too often, if you watch the children in the streets, you will find that they are playing games of chance, fostering the gambling spirit which does so much to wreck patient work and well-ordered character. Among the poor and the depressed there is always such a lack of pleasure and of play that a whole army of pleasure-creators and play-makers could not meet all their needs.

When the children are tired from the more active games, they will be glad to gather in groups and listen to a good story by a good story-teller. You will be surprised how large a group you will be able to interest. Many lessons of obedience, honour, self-control, fairness, respect for the rights of others, consideration for the weak, the benefit of co-operation and regard for authority may be taught in this way, all unconsciously to the child. Children are great imitators, they will try to be as brave or as good as some characters in the story. Story-telling is a great gift and one that should be cultivated.

There are many boarding-schools and orphanages which are favourably situated for permitting exercise in the open air. But the children very often lack initiative with regard to games. They require to be taught to play in many instances. There is a tendency to hang about aimlessly in spare time or to crouch in little groups. Between healthy play and walking two or three hours might profitably be spent each day.

An exceedingly useful thing would be to undertake to look after a group of orphan children in an excursion to some suitable place in the near vicinity.

Helping the Spirit of Play in Orphanages Taking such children away for a whole day would be good for them, and it would also do the institution good to be relieved of them for a time. Such work would have to be done of course with the co-operation of the superintendent of the school.

Planning Excursions Libraries, churches and schools might well have games which could be taken out on loan just as books are taken out. It would take life and energy to popularize this plan, but it would be worth doing.

Games for Lending College students, especially if they have been on any of their college teams, would be very useful on the playgrounds of their town high schools. Let them go back to their old schools, and with the permission of the Head Master, throw new life into the school games,

For College Students

not only teaching prowess learned at college, but also the best sportsmanlike spirit of the game.

Consider whether the study class could not think through the problem of starting a social centre in one of the schools one evening a week. After the plan

Social Centres is understood, permission could be secured and the work undertaken.

Send for some of the literature on this question mentioned at the head of this chapter, and have the books reviewed in the English and vernacular

Book Reviews Press of your community. Make it a point to get the information into the vernacular.

Secure the facts with reference to various commercial amusements. If conditions warrant it, agitate for supervision or censorship by a Public Recreation

Censorship Commission.

Sunset Leagues for football, hockey, or cricket may be so timed that men may take part in the games with the boys. Inter-class, inter-club

Sunset Leagues or inter-church tournaments or leagues will be sure to prove attractive. The games will often be cleaner and fully as interesting if the parents are often present.

Endeavour to have all the churches of your city combine in giving a social outing or evening to the boys.

The best results will not be gained unless
Church Socials a few of the strongest boys in the church or town are taken into the confidence of the older persons who have this work in hand. In most cases it will be wise to make no move until these few boys at least are led to see the wisdom of the plans and agree to use their influence in promoting them.

Interest, amusement and profit can be imparted to boys at schools or social outings by one who has mastered even the simpler elements of marching,

Marching and Drill orders and drill. Secure the text-book on this subject provided by your Province for secondary schools, or get some gymnastic master to teach you how to march and drill. Then use this knowledge as opportunity offers in visits to village schools or outings.

Your city may not be famed for its beauty, but attention is almost sure to discover attractive places in the surrounding out-of-doors. A great service **Saturday Afternoon Walks** would be rendered to the whole community if a movement were started that might be called "Saturday Afternoon Walks." Its object would be to train leaders to conduct parties from the congested districts of the city, and to acquaint the public with places to which walks could be taken. People need to be taught "the way out." On holidays an all-day excursion may be arranged. It is not true that people who really care for the open will find for themselves a way thereto. That is only true of the exceptional person, and most of us are average persons. We are more likely to go out, to take the train to a nearby place, if some one else has looked up the time and fare and vouched for the attractiveness of the place. No constitution or membership fee is needed. Single announcements, a programme of several walks, and the appointment of leaders who know the trip, are enough to make this public service a success, and will do much to introduce the purifying influence of God's great out-of-doors.

Another very successful plan of getting large numbers to engage in games and exercise is what is known as **Class Athletics**. In this plan the record of the class is the average of those made by its members. In order for a class to qualify, at least 80% of its members must compete. The contests could be begun by such simple events as standing broad jump, pull up or chinning, and various races suited to the age of the classes competing. An advantage of this style of contest is that it develops co-operation and corporate spirit.

A great many boys will be encouraged to engage in athletics if the competition is against a standard rather than against other individuals. The athletic **Badge Competitions** gives every boy a chance, and experience has shown that an ever increasing number are drawn into competition. The following tests were given in one school.

Class A.—Blue Ribbon.

60 yards dash	...	...	8½ seconds.
Pull up (chinning on bar)	...	...	4 times.
Standing broad jump	...	...	5 ft. 9 in.

Class B.—Red Ribbon.

60 yards dash	...	...	8 seconds.
Pull up (chinning)	...	...	6 times.
Standing broad jump	...	...	6 ft. 6 in.

High School Boys—Silver Badge.

200 yards run	...	...	28 seconds.
Pull up (chinning on bar)	...	...	9 times.
Running high jump	...	...	4 ft. 4 in.

Of course the badges or the severity or nature of the test may be varied to suit local conditions. But the idea of providing a suitable contest in which each may take part, each may succeed, is sound.

If you are a teacher, definitely invite one or two college students whom you may know to come to your school play-ground for helping there. Take the initiative yourself in this.

Have some one who can make letters well make **placards for display** in public places in order to make people think. An example:—"What kind of recreation are the children in your community getting." Other suggestions for placards may be found at the head of this chapter and amongst the "Topics." For ease in use and exchange, the placards should be uniform in size, say 22 × 28 inches.

Models for original investigation on the part of some worker may be found amongst the pamphlets named under "Literature." An investigation on the lines of "Athletics for Boys" would make a valuable contribution for India.

Topics

The Recreations of City Children.
Next Steps in Public Recreation,
Substitutes for the Country.

Recreation, a City Function.

Play—A New Conception of Community Responsibility.

Resolved that it is more important for a community to provide recreation centres than it is to provide a fire department or a jail.

The Need for Municipal Maintenance of Playgrounds.

The Value of Open Spaces in a City.

The Playground Movement in the West.

The Problem of the Boy :—

- (a) The Problem of Athletics.
- (b) The Problem of Social Life.
- (c) The Problem of Sex.
- (d) The Problem of Citizenship.
- (e) The Problem of Vocation.
- (f) The Problem of Religion.

Public Recreation—its Significance, Needs and Opportunities.

The Philosophy of Play.

Substitutes for Vicious Amusements.

Larger Returns from Public Gardens.

Recreation Centres for Summer Months.

Municipalization of Recreation Work.

Playgrounds and Citizenship.

The Social Value of Playgrounds, Recreation and a Better City.

Games every Boy and Girl should know.

Valued Games in Playing Places.

Unlimited acres of Roof Space—how to use it intelligently and prevent waste of playing space.

Illustrative Effort.

Not much organized work has as yet been done in India in establishing Recreational Centres. The following are illustrative of detached efforts on the part of students ; very much more is possible.

"I requested the Head Master of a primary school to introduce some sports into the institution, but he could not for want of money. So I went to the headman of the village, with whose help I secured sufficient subscriptions to introduce cricket and football in the little school."

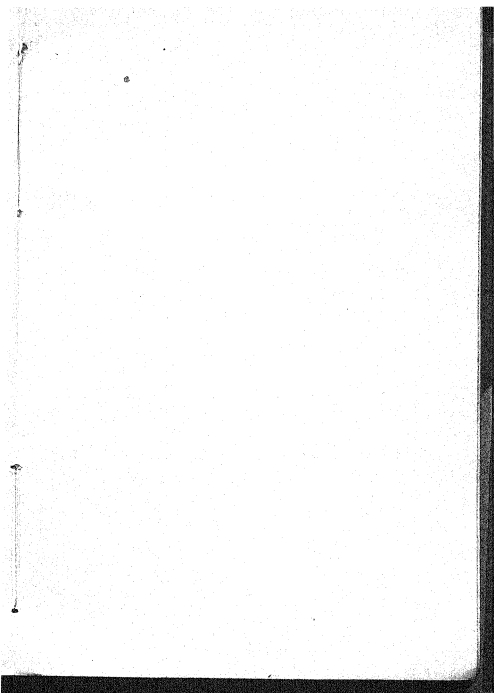
Trinity College, Kandy, reports :—"Physical drill and breathing exercises were taught to the boys of the various vernacular schools in the town. Occasionally these schools were allowed to use the college swimming

bath, where they were taught swimming by some of our members. There was also a keen competition in Association foot-ball among the schools, our Union supplying the field, ball and referee."

The following is typical of efforts by individual Forman Christian College students :—

"The day I reached my home I visited the Head Master of the school of my village and inquired of him whether he would like the game of football to be introduced in his school. He agreed to the proposal. I, in company with two of my friends, went with a football of our own to the school field, where we called all the boys of the school and began the play. Though for a few days in the beginning the boys, being ignorant of the rules, played rashly, yet I am glad to say that when I left my village the boys had become familiar with some of the rules and had sent for two footballs of their own."

In Calcutta, many tanks have been filled up and the space turned into playgrounds. The large *maidan* is a veritable beehive of babies, boys and girls, young men and even older men seeking recreation in the afternoon and evening. The *maidan* is rightly called the "Lungs of Calcutta." It is under the authority of the police department, and permission must be obtained for the use of grounds and for the establishment of games.



"Humanity is my Business."

"And they came to the gate within the wall, where Peter holds the keys.

'Stand up, stand up now, Tomlinson, and answer loud and high
The good that ye did for the sake of men, or ever ye came to die—
The good that ye did for the sake of men, in little earth so lone !'
And the naked soul of Tomlinson grew white as a rain-washed bone."

"By the worth of the body that once ye had, give answer—WHAT
HA' YE DONE ?"—*Kipling*.

Four Great Wastes :—preventable

{ DEATH
ILLNESS
IGNORANCE
INEFFICIENCY

CHAPTER VIII.

Helping the Sick and Afflicted.

Prayer

O Master, let me walk with Thee,
In lowly paths of service free ;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love ;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience ; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live !

WASHINGTON GLADDEN.

Bible Reading

Hosea 4: 1; 12: 6; Micah 6: 8; Luke 6: 36; Matt.
4: 23, 24.

Literature

The committee on prevention of blindness, 105, East St., New York, U. S. A., will be glad to furnish information on methods of preventing blindness. See especially "Children who Need not have been Blind." Some of their literature is free.

Further suggestions as to literature will be found in the chapter on "Housing and Sanitation."

Study

With reference to institutions for

- (a) General Medical Treatment
- (b) General Surgical Treatment
- (c) Consumption

- (d) Person bitten by a mad dog
- (e) The Blind
- (f) The Deaf

answer the following questions :—

(1). What are the Institutions, under each of the heads above, nearest to your district ? (See Appendix A).

(2). Try to think of some definite person who would come under each of the heads above, and try to decide which of the institutions under that head is most suited to the person.

What are the hours for out-patients in your hospital ?

If you see a little baby with sore eyes as you walk through the city, what is the best course of procedure ?

What advantages are given in a Pasteur Institute to poor patients? (See Reports of Institutes).

How much is the chance of life after being bitten by a mad dog increased by taking the treatment ? Note :—Statistics show that about 15 per cent. of those persons who are bitten by mad dogs and who are untreated die ; while only $\frac{1}{2}$ per cent. of those treated die. One increases therefore his chance of life about thirtyfold by going to one of the Institutes provided for such treatment. All students as intelligent members of their communities should know the addresses of these Institutes. Students should also be able to state that on many railways free third-class return tickets are granted on the production of a certificate signed by a gazetted officer that the person is really needy ; that the treatment is free ; that a maintenance allowance is given to poor patients during treatment ; that a limited provision is made for housing patients, (at Kasauli there is at present accommodation for about 70 indigent persons) ; that action to be worth anything must be taken at once, that 2,268 persons went for treatment to Kasauli in 1911. Information like this should be made known to the people.

Exhibit

1. Arrange for the wall a **large map of India** on which are indicated in large red letters the places where the following kinds of Institutions are found :—

Tuberculosis Homes.....letter T.

Homes for the Blind..... „ B.

Homes for the Deaf..... „ D.

[See Appendix A.]

2. Display **model sputum cups**, or the sanitary paper bags or napkins used for expectoration by those affected by tuberculosis.

3. Have a **St. John's Ambulance Association Exhibit**. On a large card attach the fine certificates given to those who pass in "Hygiene" and "First Aid." The very sight of these certificates, showing His Majesty the King at the head of this Association, might stimulate many to desire to take these courses. To these might be added the text-books and the sample First Aid outfit. Secure these things from the Secretary, St. John's Ambulance Association, Bombay.

4. Make a large chart of the **Health Alphabet** given under the paragraph "Practical Work." Try especially for large charts of such "Alphabets" in the vernacular.

5. Ask a **Blind School** to arrange an exhibit showing their books, means of writing and figuring, their work. If possible, have a class for the blind in actual operation, so that people can see how and what they do.

6. For further suggestions see Chapter on Sanitation.

Practical Work

The following five mixtures (selected by Mr. S. K. Datta, B.A., M.B., CH.B., of Forman Christian College) will be found very useful by students who intend helping the sick in their villages. They are amongst the most simple and most frequently needed prescriptions. It would be well to secure some physician to give a practical demonstration of the method of compounding these simple mixtures. Any student with a little guidance should then be able to purchase the separate ingredients from a chemist (much the cheapest way) and to mix them himself. Such a demonstration in a Boarding-House Quadrangle or the School Hall could certainly be arranged by one interested.

I.—FOR DIARRHŒA IN ADULTS ONLY.

Tincture of Opium.....	1 dram=1 small teaspoonful.
Tincture of Catechu.....	5 drams=5 small teaspoonfuls.
Acid Sulphuric Dilute.....	1 dram—1 small teaspoonful.
Syrup.....	1 large spoonful.

- (d) Person bitten by a mad dog
- (e) The Blind
- (f) The Deaf

answer the following questions :—

(1). What are the Institutions, under each of the heads above, nearest to your district? (See Appendix A).

(2). Try to think of some definite person who would come under each of the heads above, and try to decide which of the institutions under that head is most suited to the person.

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Learning Common Prescriptions

I.—FOR DIARRHŒA IN ADULTS ONLY.

Tincture of Opium.....	1 dram=1 small teaspoonful.
Tincture of Catechu.....	5 drams=5 small teaspoonfuls.
Acid Sulphuric Dilute.....	1 dram=1 small teaspoonful.
Syrup.....	1 large spoonful.

Water up to 6 ounces or 12 large spoonfuls.

Dose :—One large spoonful, every 3 hours.

(Syrup is some sugar sherbet before the water is poured in).

II.—FOR HIGH FEVER.

Wine of Ipecac..... 1 dram or 1 small teaspoonful.

Potassium Nitrate.....30 grains (*i.e.*, a small amount taken up on the point of a penknife).

Liquor Ammonium Acetate...3 ounces, or 6 large spoonfuls.

Syrup1 large spoonful.

Water up to..... 6 ounces or 12 large spoonfuls.

Dose:—One large spoonful, every 3 hours.

III.—EYE LOTION FOR BAD AND PAINFUL EYES

Boric Acid... .. 10 grains.

Zinc Sulphate 4 grains.

Tincture of Opium ... 30 drops.

Distilled Water up to ... 4 large spoonfuls.

2 drops in each eye, 1 or 2 times a day.

IV.—IN FEVER.

One ounce or 1½ ounces of Epsom Salts should be given ; if the temperature is high use in addition the Fever Mixture, No. II in this list. If the fever is below 103° give 5 grains of quinine twice a day. When the fever leaves, give 10 grains in the morning and 5 grains in the evening.

Remember you are not a Doctor. Always consult one if it is possible.

An exceedingly valuable preparation for usefulness as a private citizen is a course in the St. John's Ambulance Association. Full particulars can be secured

**St. John's
Ambulance
Association** from their Secretary in Bombay. In brief, however, it may be said that Text-Books and appliances for courses in "First Aid to the Injured" and Hygiene can be secured

from them. After a competent local physician has given the series of lectures required, the Ambulance Association arranges for an examination. Certificates are issued to successful candidates. To arrange for such a series of lectures is a real service. Why not take the initiative, write to Bombay for particulars, and approach the proper persons with reference to starting such classes in your own school, or college, or town ?

More than one student has systematically arranged to carry medicines from the hospital for those who are out-patients. This is a twofold service, for it not only spares the one who is nursing the sick from a long wait at the hospital, but it also often ensures the medicines being used as long as it is necessary.

**Carrying
Medicines**

Many inquiries come from friends or parents of consumptives. Here, again, a student may be able to take the initiative in inquiring about the most suitable Consumptive Home. Unless such a one acts and persuades the parents to send their patient to a Home, the life will almost surely fade away.

**Information for
Aiding
Consumptives**

A form of service which does not require any great training on the part of the student, and little organization on the part of the teacher, is that of hospital visitation. In every hospital large enough to have wards for in-patients there are needs which are not professionally met. Here is a man who wants to communicate to his friends, and yet in some cases has not even the requisite pice, or more generally cannot write. Over 120 postcards have been written by students in a single term in one hospital. There is a boy of twelve lying all day far from all friends, who eagerly accepts a bit of Urdu to read. Yonder lies a little orphan with only a broken watch-face to beguile the long moments. It is worth something as education when a student hunts up a toy in the bazaar to make the next day for that lad brighter. Simple things these, but they are worth more than a dozen sermons. They afford that motor expression—that expression in action—which clinches the impulse, and leaves the doer better than he was.

**Visiting
Hospitals**

Remember, however, that you are going to visit a sick person; your visit must be brief and your manner very quiet and gentle. With some cheering words assure the patient of your interest and offer to do any service that is possible. Collect from professors, or from the library, or from other friends illustrated papers or magazines or books to loan to the patients. Learn from the nurse

whether the patient can have fruit or any other luxury and supply it. In hot weather little hand-pankas would be gratefully received. Some patients who are not able to read would enjoy being read to. The students of one college arranged for phonograph recitals, and magic lantern pictures were shown.

One can make a special effort to find neglected cases and personally escort them to the hospitals. There are hosts of people suffering from disorders that could be relieved if given medical or surgical attention. Many such are ignorant or afraid, and they need a friend's support which you can give.

**Escorting
Neglected Cases
to a Hospital**

It might be suggestive just here to mention something done by students outside India. Seven years ago in

**Hospital Ex-
tension Work**

Baltimore, a corps of medical students were grouped together under the direction of one of the agents of the local Charity Organization for the purpose of following up the cases that came to the hospital for treatment, combining medical with neighbourly help. Heretofore the duty of the hospital had ended with a "Cure" by the doctors. Cases had been known to be discharged only to be brought back within a few weeks or even days. Often to go out from the doors of a hospital meant to the patient only a worse discouragement than before; meant facing new problems which he was yet physically unable to meet. The doctors, in the very nature of things, could not care for such cases. It was all they could do to set disjointed bones; they could not deal with life histories that were out of joint. This movement on the part of busy medical students of Johns Hopkins University was the beginning in America of social service in the hospital—a sort of hospital extension work which is now spreading all over the country. Much this sort of work is being done by the students of Trinity College, Kandy. Local doctors were consulted and, on their advice, boys were told off to visit certain of the poorer and more ignorant patients to see that they received their medicines properly.

By a little exact and special knowledge, such as is brought out in the paragraph headed "Study," one can

often be the means of helping a person suffering from blindness, deafness or consumption, in a way to do them lasting good, by directing them to special homes where they can receive specialized attention. In this way a student may become a philanthropist although he may have no private means,—providing, as an educated and therefore responsible member of the community, he has informed himself of some of the endowed charities of his country. (See appendix A).

Have the following "**Health Alphabet**" printed off in English as a handbill, and also published in the local papers. Prizes might be offered for the best thing of this sort in your vernacular, so that handbills could be struck off and placed in the hands of primary students and the common people.

A is for Adenoids which no child should own.

B is for Breathing to give the lungs tone.

C is for Cough which we should not neglect.

D is for Dentist who finds tooth defect.

E is for Evils of foul air and dirt.

F is for Fresh Air—too much cannot hurt.

G is for Gardens where boys and girls play.

H is for Hardiness gained in that way.

I is for Infection from foul drinking cups.

J is for Joy in the bubbling taps.

K is for Knowledge of rules of good health.

L is for Lungs whose soundness is wealth.

M is for Milk, it must be quite pure.

N is for Nurses, your health to insure.

O is for Oxygen, not found in a crowd.

P is for Pencils—in mouth not allowed.

Q is for Quiet, which sick people need.

R is for Rest—as part of our creed.

S is for Sunshine to drive germs away.

T is for Tooth-brush used three times a day.

U is for Useful health rules in the school.

V is the Value of learning these rules.

W is Worry, which always does harm

X is 'Xcess—indulge in no form.

Y is for Youth, the time to grow strong.

Z is for Zest. Help the good work along.

Look through the quotations at the head of this and other chapters and from them make **uniform placards** to be put up in schools, libraries, and other public places. These should be frequently changed. A convenient standard size is 22 × 28 inches.

Topics

The care of the sick in their houses.

Societies for the prevention of cruelty to children.

Hospital Social Service Departments.

The teaching of the deaf and dumb.

The conservation of eyesight.

First aid as a conservator of life and efficiency.

The Red Cross Christmas Seal in the fight against tuberculosis.

Medical and Social Co-operation.

The relation of the Social Worker to the Physician.

The conservation of children.

Physical defects and school life.

Resolved that medical inspection does not trespass on personal liberty.

The nature and aims of medical inspection.

Illustrative Efforts

The **Social Service League of Bombay** recently organized a corps of more than 1,000 volunteers to collect subscriptions for the Bombay Famine Relief Fund and collected a sum of nearly Rs. 20,000.

More than one student has, through encouragement and friendly arrangement on the part of the teacher or relative, been able to acquire a knowledge at his city or town dispensary of **the simple treatment of the most common diseases**. Let us take a concrete instance. One student while still in the "Second Middle" was encouraged by his uncle to spend some of his leisure in the town dispensary. At first, he could do little more than carry a spoon or wash a dish; but gradually the

practical use and composition of the standard remedies became a part of him. He knows the difference in use between the fever mixtures, No. 1 and 2; he knows how to use the spleen mixture, No. 4; and the formulae for Nos. 12 and 13 which are intended for diarrhoea and dysentery. When now as a college man he goes back to his town, he has been able in an unpaid way to increase often by 50 per cent. the attendance at the dispensary by encouragement from house to house. We are not saying that he is a trained physician, but he certainly has been educated through actual service to be a citizen of value for any community, and is one whose life naturally tells in deeds as well as words. This could be duplicated in many a dispensary if teacher or friend would by suggestion and arrangement make it possible for a young man to spend a couple of hours per day during his vacation with the physician in charge of the out-patients.

The following are reports from students at the end of a summer:—"I distributed zinc lotion among twenty men.

Other Examples of such Help by Students I gave ammonia liniment to four persons. I gave tincture of iodine to two persons." "The people were afraid to take medicine from one who was not a doctor. Then I went to the doctor and took him with me and thus succeeded."

"I applied zinc lotion to the eyes of several children who were in need of it. I have also been successful in lessening the quantity of opium which one man used to take. Now-a-days he takes opium of two annas only per mensem instead of R. 1 as formerly."

"Some men could not understand how to use the ointment, so I myself went to put ointment on their wounds. Some three or four patients were served in this way."

The following shows a part of the excellent social work done in Trinity College, Kandy, Ceylon:—

Work in Trinity College, Kandy "Local doctors were consulted, and, on their advice, boys were told off to visit certain of the poorer and more ignorant patients to see that they received their medicine, etc., rightly. Others visited the hospital, and a magic lantern lecture has been given there also. Then a

shelter was built for the rickshaw coolies who previously were exposed to all weathers. The rickshaw coolies are very grateful for the benefit and pay Re.1 a week for rent. This goes towards meeting the original expense and supporting other social work. One of the masters visits the shelter regularly, and has talks with the men."

Hospital visitation is well organized in the Christian College, Madras. A few months ago thirty-eight students were enlisted for this work. They go to the

Hospital Visitation in Madras General Hospital in groups of two,—five groups on Wednesday, six on Friday, and eight on Sunday evenings. Besides these

there is another group of three students who assist the Ophthalmic Hospital on Sunday evenings. The kind talk of the students is very much appreciated by the poorer and more friendless among the patients, who crave for a repetition of the visit. Fifty-three letters were written for patients during the past six months by one student. Patients who are not able to read are read to from vernacular books, and those who can read often express a desire to receive newspapers, pamphlets, stories, etc. They have an arrangement by which friends can send to the college for use in this hospital work light and improving literature, and especially pictures and picture-cards.

The Principal of the Braja Mohan Institution at Barisal writes of a little organization that has had immense influence on many of its students:—"To

Little Brothers of the Poor infuse into the students a spirit of practical beneficence a band is formed every year, called

'The Little Brothers of the Poor', to attend the helpless sick and to serve the needy poor. The services of this band are very much appreciated by the residents of this town. On one occasion these boys saved by their services six persons in the same house. It is a pleasure to see these boys, at times, constructing with their own hands thatches and tatties, digging earth and making plinths for housing some helpless cripple. That these duties may not interfere with their studies, none of them, as a rule, are allowed to attend more than two houses at a time. I cannot pass over the working of this band without noticing the death of one of its most prominent members who was a student of the fourth year class. In memory of

his self-denying efforts to nurse the sick and help the poor, his fellow-students and loving teachers have raised a fund, from the interest of which about half a dozen blankets are distributed annually on the day of his death to the most distressed poor of the town."

The following is an inspiring account of a unique work in Rev. C. Tyndale-Biscoe's School, Srinagar:—"I

Fresh Air for Hospital Patients see in my mind's eye rows of high-caste boys who are forbidden to touch a man of another caste or religion, and who, a few years ago, would not have allowed, however filthy themselves, my hand to touch them for fear of defilement, and would have squirmed if by chance I had patted them on the back. I see these same high-caste Brahmans collecting at the boat-building yard (this yard belongs to an old mission school-boy, who takes care of the boats gratis) with the object of embarking in the boats which are going to take out the sick from the mission hospital or from the city. If it is the former, the boys paddle for more than a mile over the lake and then walk 200 yards to the hospital. Those patients who are unable to walk are carried by the boys on their backs. Yes! Mohammedans on the backs of Brahmans! So would some of the Brahmans of the old school open their eyes and mutter mutterings! Even the women patients, who for a long time held out against the boys' charms, may sometimes now be seen trusting their lives to the school boats. The boys are always pleased when they have a full boat load (the more the merrier) and take their human cargo off to the open lake singing as they paddle. The boys tell me that the women patients are not quite so easy to manage as the men, as they want to take over command, settle the course of the boat, and wish for longer trips than the boys approve of, etc. I have never met a boat crew returning without the sound of vocal strains which they call singing, so one knows that it is a mutual pleasure. The landing stage is reached, and the patients are returned to the hospital as they were brought, and then the crews paddle back to the boat-building yard, and from there on to their various homes in this great city of 125,000 population, having spent from three to five hours over their sick citizens."

No Man has done his Duty, until he has done *his best*.

A Man is commonly either made or marred for life by the use which he makes of his leisure time.

CHAPTER IX.

Poverty and Relief.

Prayer

O Lord, who hast been a strength to the poor, a strength to the needy in his distress, mercifully regard the prayer of the destitute, and comfort them in their affliction. Make them to be rich in faith, and heirs of the Kingdom which Thou hast promised to them that love Thee. Teach us to account them our brethren and to pity and care for them.

May we learn to serve Thee in our service of them, and to minister unto the sorrowing and friendless as Thou hast ministered unto us.

Visit in Thy tenderness those who are in poor-houses or asylums, or who must receive help. Give patience and gentleness to those that wait upon them. Amen.

Bible Reading

Lev. 19: 15; 1 Sam. 2: 7; Job 31: 15-22; Psalms 37: 16; Prov. 13: 7; Matt. 25: 42, 45; Jas. 2: 2-16; 1 John 3: 17-19.

Literature

There is a very extensive and constantly growing literature in the West on the problems of poverty and dependency which are amongst the most prominent of social questions. One must remember that the causes of destitution in this country are usually different from those operating in the West.

Single copies of the following pamphlets may be obtained on application from "The Russell Sage Foundation, Room 613, 105 East Twenty Second Street, New York City, U. S. A."

"**Passing on as a Method of Charitable Relief.**" This pamphlet urges what is known as the Transportation Agreement. This Agreement, now signed by over four hundred charitable

agencies in America, is a promise to provide free transportation only after an investigation which proves that the applicant will be better off at his destination, and then to send him the *entire* distance. It is held that this method proves in the long run kinder and more economical than merely "passing on" a beggar to the next city. The Agreement is given in detail in *Telegraphic Code and Transportation Agreement* (8 annas).

"What is Organized Charity?" In places where the study of social conditions shows that the activities of social agencies lack co-ordination,—leaving gaps at some points and overlapping at others, the next step is to create some central agency. This booklet tells how to meet this situation.

"Relief," by Frederic Almy, and **"Treatment,"** by Corter R. Lee. These booklets describe how to win the co-operation in both relief and constructive treatment, looking to the cure of distress, of such natural resources as relatives, friends, former employers, fellow church-members, etc.

"The Dominant Note of Modern Philanthropy."

"First Principles in the Relief of Distress."

"Efficient Philanthropy."

Single copies of **"Friendly Visiting"** can be secured free from the American Unitarian Association, 25 Beacon St., Boston, Mass., U. S. A. It describes a direct and personal method of philanthropic activity.

Introduction

Poverty implies financial conditions which require aid in the form of subsistence. Dependency implies that the persons are physically, mentally or morally defective or feeble, and hence require, in addition to means for subsistence, other physical, moral and educational care. The latter are usually entrusted to special institutions and organizations maintained for this purpose.

The subject of this study forms one of the most urgent and most studied social problems of the West. There are

two aspects of the question—the relief of poverty, and its prevention. The problem in India is complicated by the illiteracy and conservatism of the masses. And yet there

are aspects which make the study of methods of prevention very hopeful here. Religion and family life are living forces in this country, and these are powerful supporters of any plan for the voluntary provision for the poor and the weak. The population is as yet predominantly rural, and to that

extent the defects of the modern economic structure, for which thoughtful minds see in a policy of "back to the land" the only true remedy, have not arisen in our midst to any considerable extent. The Government in India, also, stands to land in a relation which makes effective action to keep the people on it possible, without the thwarting intrusion of vested interests. It may be said in general that Indian conditions represent an earlier and, therefore, from the point of view of prevention, an easier stage in the evolution of the economic conditions of modern Europe.

Indiscriminate charity often does much harm. There are instances where endless evil has developed, where the most hardened beggars have been permitted to set an example of easy living to the honest and toiling people in a whole community.

One of the greatest weaknesses in the treatment of families is in the lack of thorough knowledge regarding individual causes of conditions. Instead of material relief, sometimes what is needed is to investigate the connections and other natural resources such as relatives, friends, former employers, fellow church-members, etc., and planning upon this knowledge. It is all too easy to give money or food or clothing without exercising love enough to look beyond. Instead of giving money to an able-bodied man, it may best conserve his initiative and independence, if every energy is bent to secure work for him. There is the danger that the organized administration of charity will become cut and dried, and that relief will be given with little or no effort to do constructive work with dependent families.

Study

It will take careful and methodical study to answer these questions. Hitherto they have largely remained unanswered, and many have spoken in ignorance from impressions formed on short and imperfect experience. Such an enquiry might yield facts which would make it possible to estimate the social results of the charity of your city, and so might lead to wiser action on the part both of individuals and associations. These inquiries would require a good deal of ingenuity to secure reliable information; they would also require sympathy, patience and a

good deal of time; but there are many bright young people who could do it. If done well the material would be of general interest and could be published.

It is in just such work and study as herein outlined that many movements for social betterment have had their birth. With the facts relating to these studies at hand and the experience gained in securing the information, one might well be able to make constructive suggestions and lead in service for one's community. It has been in the actual, concrete touch with individual families that the evil effects of bad housing on family life have been noticed and committees on improvement of housing conditions have resulted. Again, one will be brought face to face with the appalling death-rate from tuberculosis, and a committee will be formed for its prevention, which will for instance bring down the death rate from 283 per 100,000 to 209 in three years. First freely abandon yourself to a search for facts at first hand; and then keep an open mind for any constructive suggestions God may give you as you pray and ponder over them.

1. Does the city maintain a public out-door relief agency?

2. What is the annual appropriation for out-door relief?

3. By whom is the appropriation made?

I. Municipal Relief

4. Upon what basis is the amount estimated?

5. How is the overseer appointed?

6. How many different cases were aided last year?

7. Is an investigation made in each case of the home of the applicant?

8. What is the maximum amount per month given to any one family?

9. Is there a municipal lodging-house with adequate work-test for the homeless, supported by private charity?

10. Are the police stations used as lodging places?

11. Is there a municipal or private shelter? Is any real attempt made to get work for the men?

12. What is the character of the aid given?

13. Does the city or any private agency give transportation without investigation?

14. Is there a farm colony or any other kind of an institution to which men who are temporarily out of work may be sent?

15. How many private organizations giving relief to the poor and unfortunate are there in your city?

16. Classify these organizations, indicating the kinds of people to whom relief is given.

II. Private Relief

17. Number of families relieved last year by all private organizations.

18. Total amount contributed toward the support of these organizations.

19. Total amount given in actual relief.

20. To what extent did these organizations assist the poor to help themselves.

21. How many have paid workers ?

22. Is there any formal or informal exchange of information among these agencies ?

23. What is the greatest need of these organizations—money, leadership, personal co-operation or adequate equipment ?

24. Are any of these private organizations performing functions which should be taken over by the city.

25. If the city were to be asked to assume the responsibility for conducting these organizations, have the city officials—1st, the money; 2nd, the authority; 3rd, the equipment; 4th, the ability to carry on this work ?

26. What proportion of those who receive aid are religious mendicants ?

27. Is there a begging caste ?

III. General

28. What are the life histories of beggars ?

29. Where do the street beggars live ?

30. What is the average daily income of the lame, diseased and blind beggars which lie along our roadways ?

31. What relief agencies publish annual reports, and do these reports deal with the causes of poverty, the necessary improvements in social conditions needed for the prevention of poverty, etc. ?

32. Give as much time as possible to securing clear ideas on the subjects under the last heading of this study, "Topics."

33. Classify the causes of poverty in your community, and endeavour to find out what proportion of families aided belong to each. The results obtained will differ in different communities. The following outline of causes may assist in this investigation :—

(1). Cases of poverty due to the death of the chief wage-earners.

(2). Illness or old age of the chief wage-earner.

(3). Lack of employment of chief wage-earners or other members of family contributing largely towards family support.

(4). Irregularity of employment.

(5). Insufficiency of earnings for family needs.

(6). Low wages.

(7). Absence of head of family through desertion or imprisonment.

(8). Drunkenness or other vices of chief wage-earner or house-keeper.

(9). Poor management due to ignorance.

34. Does the city or any public or private agency give transportation without investigation.

35. What institutions, private and public, care for the insane, crippled, aged, the blind, abandoned or orphan children? What are the conditions for admission to each institution, what is the cost of maintenance, under whose auspices are they conducted, how are funds obtained?

IV. Study of Dependency

36. What is the total number of inmates in each institution?

37. What efforts are being made in each institution to make the inmates self-supporting?

38. How many have been discharged within the last five years from each institution who have become self-supporting?

39. How are discharged dependents followed up after their discharge?

40. Are dependents placed in private families, and, if so, how are the families chosen and what control does the placing agency have over the families with whom dependents are placed?

41. Is the capacity of those institutions adequate for local needs?

42. Assign one person to find out and report on just how each institution was started. It will often be found that it was through the vision, persistence and faith of some one person. Such a paper ought to encourage every one who hears or reads it to attempt to meet the needs of his day.

Exhibit

1. Arrange for an exhibit of the **cloth, durries, blankets, etc.**, made in orphanages or by the blind. Have the prices placed on each article, encourage people to buy and thus aid these institutions.

2. If there is a **school for the blind**, arrange to have some of their pupils at the exhibit to show people how they can read, cypher, and make useful things.

3. On a large sheet of cardboard or on a table place the **pamphlets** of the Russell Sage Foundation, giving the address, with these words below, "Sample Copies Free."

4. On another sheet of cardboard display the **reports** of the institutions in your city or province, giving relief to the poor or to dependents.

5. Get some one with a camera to take **pictures of orphans, neglected children or typical street waifs.**

Below on the placard on which these pictures are mounted might be put, "Inasmuch as ye did it unto one of the least of these, ye have done it unto Me."

6. Secure **pictures of children working** in mills or other industries. Below try to put a chart showing the extent and character of child labour. Below might be put, "Of such is the Kingdom of God. How shall they get it?"

7. Secure **pictures of some of the poorest homes**. Below might be put the question:—"What kind of morals and religion come from such homes?"

8. It may be possible to encourage the people of your town or village to take advantage of the **Post Office Saving Banks** or the Co-operative Banks. A placard might be made adapted in language and content to your local conditions. Try to make the plan as vivid as possible by displaying the application forms, etc. Something after this style might be part of the placard:—

THIS IS THE FIRST SATURDAY OF THE NEW YEAR

AND IS JUST THE TIME TO BEGIN A

REGULAR SYSTEM OF SAVING MONEY

Resolve to deposit a certain fixed sum in the Bank **regularly every week**, and not to withdraw any part of it until your savings have reached a certain amount.

9. On a large cardboard make a ring; let the inner radius be about $1\frac{1}{2}$ feet. Divide the ring into four quadrants and in large letters insert in each quadrant one of the following four heads:—Child Labour, Unskilled Labour, Low Wages, Poverty. In the centre of the ring insert, "**This circle must be broken**".

Practical Work

1. Enlist some one person for each of the free booklets which can be obtained from the Russell Sage Foundation, mentioned under the heading "Literature." Ask this person to **secure, read, and publish a review** of the booklet, assigned to him. See that the review appears not only in the English, but in the vernacular papers. Much can be done in this way to educate public opinion.

2. Through the agency of the members of the class, see whether some of the **boys or girls** now in orphanages may not be **adopted by private families**. This is usually far better for the children than being in institutions. This might be done through a "Board of Children's Guardians." Agitate for this.

3. Arrange for the class to assist in **giving an outing** to the children of some orphanage. Or establish a **Mission Day**—a day each year on which your school will invite a smaller, lower, more humble school—such as an orphanage, or school for the lower castes—to your grounds where your students will entertain them with sports, games and a good time generally.

4. Arrange a suitable **Magic Lantern Lecture, or Concert** for each orphanage or poor-house.

5. Plan now for giving appropriate **gifts at Christmas** time to worthy families and institutions.

6. **Arrange for a visit** of the class to each institution for relief, viz., orphanage, poor house, etc. Such visits often stimulate and encourage those in charge, and also prove a means of education to those who go. Anything that creates interest in the institution is a help to it.

7. A desire for service might take the form of a **permanent friendship** with some unfortunate or struggling family. If contact between such friends can be cultivated, and simple human fellowship be maintained, large results may be expected. Anything which will break down the artificial barriers between rich and poor, and help each to know the other, will richly reward both.

8. Many private and public charities are managed by Honorary Secretaries, who are not always able to give

as much time as they should like to supervision. Such an Honorary Secretary of a Municipal Poor-House definitely asked for a few **student volunteers**, who would be willing to drop in at the Poor House occasionally. He felt they could cheer up the people staying there, and could check up whether the servants were doing their duty and giving the assigned quantity of food. Sometimes such places are left for a week at a time in charge of a Rs. 10 man.

9. The plea of an Honorary Secretary of a private orphanage shows another need. He was struggling to find a **sale for the socks, shirting, cloth, etc.**, which were made by the orphans in learning useful trades. He felt that some interested person could take such goods to a school or college boarding-house or church and interest men in buying for the sake of the orphanage.

10. Many an orphanage or poor-house would, when properly approached, welcome a little **band of singers**. When you have your concerts or entertainments, see whether you could not repeat the programme in places less favoured than your own.

11. A Literary Society or this Study-class might make as its object **to prepare a performance suitable to please**, enlighten and make glad the residents in some charitable institution. It adds interest to a Literary Society to feel that the preparation and training in songs and declamations and essays are for some immediately practical and useful purpose for others.

12. Some school or orphanage may have no library. Here is an opportunity for some member of the class to solicit one book from each member of his college class or boarding-house, or from each of a group of citizens. These books would form a most useful nucleus for a **library in English or the vernacular**.

13. A very interesting **way of raising money** to give to some institution or to use in any other form of service is to get each member of a group or club to pledge to earn one rupee by his own labour. At the end of a given time hold a meeting, and have each member step forward with his rupee and tell how he earned the money. This

"Experience Meeting" can prove most instructive and interesting.

14. A scheme to **provide text-books for poor students** attending high schools and colleges may be inaugurated. Many students whose means are limited

Text-Books for Poor Students but who are keenly desirous of prosecuting their school or college studies find it very difficult to secure text-books required for the different classes. They have neither sufficient money

to buy the books nor can they easily find friends within their circle of acquaintance ready to lend them their books. Therefore it is a real help if a plan is formulated to aid such students by affording them facilities to obtain the text-books appointed for the school and the college curricula. Students after getting through their examinations either dispose of their old text-books or retain them for their private library or allow them to be used by other students irrespective of whether these can afford to buy the books or not. When the old books are sold they are sold at a very low price, but with the result that when students of poor means wish to buy these same books they have to pay a comparatively heavy price for them. In the case when students allow their well-to-do friends to utilize their books, the consequence is that this use is made at a serious loss to their poorer brethren. Spare books may be given, or money may be solicited from philanthropic persons with which to purchase sets of text-books for use by poor students. The books might be given for a year or until the need is over, and then they should be returned to be issued to others.

15. *Systematic efforts should be made to secure the early treatment* of those who, if their disease is neglected, become defectives. For instance, if children having ophthalmia neonatorum are found and treated, infantile blindness may be prevented.

16. If a young man of character really wishes to serve he need not wait long. Let him volunteer his help to the secretary of some public institution of his town, and the doors for service and the acquirement of experience will generally be opened.

Topics

Debate the question : - "To maintain the infirm and the children of the poor is to make for the survival of the weakest."

Modern Conception of Charity.

What is ill-informed, mis-directed charity ?

The possible injury to the individual and to the community of indiscriminate charity.

The object of true charity—individual relief ; or self-respect, character, independence.

The effect on the recipient of the acceptance of material things, without true sympathy.

Personal service *versus* mere almsgiving, as the highest form of charity.

Raise the problem implied in the fact that if we do not give money, in nine cases out of ten we do not give anything.

Resolved that the giving of money to a man in distress generally does more harm than good.

Resolved that an organised system of relief is the only solution for the problem of distress due to poverty and misfortune.

What truth lies back of the false statement, "Charity must be ignorant in order to be sympathetic?"

Unsanitary conditions as a cause of poverty.

The lack of wisdom in depending on measures for the relief of destitution rather than finding and attacking the causes of poverty.

A Study of the Expenditures of the Poor.

Burial amongst the Poor.

Day Nurseries.

The Maintenance of the Individuality of the Family.

Co-operation amongst Relief Agencies.

Economic Causes of Distress.

Standards of Living.

The Family Budget.

The Cost of Burial.

Industrial and Other Insurance.

Child Labour.

Unemployment.

Temporary Loans.

Co-operative Societies.

Industrial Causes of Destitution.

Characteristic Problems of Philanthropy in India.

The Law with regard to Begging.

To what extent does spiritual development depend on freedom from overwork and the struggle against poverty ?

How children are affected by the low wages of the father.

The Habit of Saving.

Savings Banks: what they do for the people and how they do it ?

The History of the English Poor Law System and its Bearing on our Treatment of Poverty.

The Underworld, or the Poor and the Criminal of a Great City.

These are hard subjects for Indian students ; they will have to draw upon libraries and magazines to get material ; and they will have to be helped to find what they need.

"Thou smotest a weak thing and laid it low ;
It could not rise and smite thee back. And so,
Thou thinkest thou shalt go unsmitten ? Know,
The Force invisible received thy blow ! "

"He that loveth not his brother whom he hath seen cannot love God whom he hath not seen."—The Bible.

"The eye cannot say to the hand, I have no need of thee ; nor, again, the head to the feet, I have no need of you."—The Bible.

"While one man remains base no man can be altogether noble."—Margaret Fuller.

"In elevating the depressed classes we are but elevating ourselves."—Justice Chandavarkar.

"By the sincerity of our efforts to uplift the depressed classes we shall be judged fit to achieve the objects of our national desire."—H. H. The Gaekwar of Baroda.

The test of a civilization is the test of its human waste.

A patriot can serve his people only when he makes their sorrows and disabilities his own.

Our business is to transmute men's needs into their wants.

"Bring me men to match my mountains,
Bring me men to match my plains ;
Men with empires in their purpose
And new eras in their brains."

CHAPTER X.

The Untouchable Classes.

Prayer

O Thou unfailing Source of Love, renew in us to-day the will of charity. Abide in us throughout this day, that we may move forward in love to establish new relations of sympathy and brotherhood. Remove any false circle with which we may have bounded our duty to love, and create in us the impulse to spring forward at the sight of need irrespective of race or kindred or condition. Grant to us, we beseech Thee, the grace to suffer, if need be, in the doing of Thy will.

Bible Reading

Luke 10: 25-37; Phil. 2: 7; 2 Cor. 8: 9.

Literature

The Depressed Classes—An inquiry into their condition and suggestions for their uplift. G. A. Natesen & Co., Madras, Re. 1., 1912. This volume is a collection of the views of eminent Indians and Europeans on this subject.

The Year Book of Missions in India, chapter on Mass Movements. C. L. S., Madras, Rs. 2-8-0.

The Untouchable Classes of an Indian City, by Mr. Harold H. Mann, Poona. This is published as a reprint from "The Sociological Review," January, 1912.

The Outcastes' Hope, by G. E. Phillips. pp. 132. Re. 0-14-0. Any Religious Book Society will likely have this book.

Reports of the Arya Megh Uddhar Sabhas. (Aryan Mission for the Uplift of the Megh Untouchables), Sialkote, Panjab.

Reports of the Bengal Depressed Classes Mission, Calcutta, concerned mainly with the education of the Namasudras.

Reports of the Theosophical Society, Madras.

Reports of the Depressed Classes Mission, Bombay.

Introduction

Brotherhood involves active love, irrespective of race, kindred or condition. The classical embodiment of this truth is in the Parable of the Good Samaritan

The Range of Brotherhood

(Luke x. 25-37). The question there asked is "How far does the requirement of outgoing aggressive love reach? Who is near me, *i.e.*, near enough to be within the range where such love is a duty?" Christ answers by telling the story of the Good Samaritan; the story of one who, coming across a case of need, did not raise this question at all. The lesson is that the lawyer's question, concerning the limit within which one has neighbourly duties, is one that ought not be asked. Anyone of whatsoever race, kindred, sort or condition, if he is in real need, is a neighbour according to the law of love.

Notice carefully the difference between the lawyer's question, "Who has a neighbour's claim on me?" (v. 29)

Entering on Brotherhood

and the question of Jesus (v. 36), "Which now of these three, thinkest thou was neighbour" (or more exactly 'became' or 'has come to be, near') "unto him that fell among thieves?" The one asks, "Who has a claim on me?"; the other, "Who entered into a new relation with the wounded man?" The parable shows the first to be a small unprofitable question; the second arouses one to see the way in which the relation of nearness, of neighbourhood, is constituted and realized. From this it will be seen that neighbourhood is not a relation in which I *stand* toward others; it is a relation into which I *enter*. The relation of nearness to another is not a passive but an active thing. Neighbourhood springs up where the will acts positively in kindness and love. The Samaritan *became* a neighbour when he helped the wounded man; by that act a new relation was constituted between the two men.

What habit of mind and heart must the Good Samaritan have had to act as he did? What is the will and purpose, the temper that you are taking into the world? As you think of the needs about you in India—those stricken with famine, with plague, with malaria, with poverty, with ignorance, with hard social conditions, is

A Personal Question

your attitude that of one who asks, "What claim have the people on me?" Or are you eager to have the relation of neighbourliness, of friendship, of brotherhood spring up; are you eager 'to come to be near' those with whom you have to do? Do you carry about with you the will to love, the desire to imitate God and His beneficence, the longing to lighten others' burdens and to gladden others' lives? In other words, is your life a passive one of waiting for claims; or a positive one of entering into relations of love?

Zeal for the development of one's sub-caste does not fulfil this ideal of brotherhood at all. India has known service of the most self-giving kind *within*

**Zeal for One's
Sub-caste not
enough**

the caste. What it must learn is service *amongst* castes. "It is not due to the fact that distance, either social, or geographical, makes them unknown to each other; rather it is due to a spirit of indifference which makes the smallest distance impossible to span. The thinnest partition walls are allowed to divide us from one another's confidence and interest. Each of us has his little enclosure outside of which he does not love. Beyond it we make our fitful and inconstant excursions of sympathy and pity. We do not consistently and impartially love our fellowmen."

Almost one-fifth of India's population belongs to this unhappy category—the depressed classes—and they labour under disadvantages and hardships which are almost appalling. The higher castes as a rule take no interest in them; there is the social exclusiveness of the caste system, the barbarous avoidance of the touch of certain classes, and the mental and spiritual darkness in which they lie. From every side there should be the attitude of greatest friendliness and kindly interest in those who after all are our brothers and who are doing needed work without which we could not get on for a day.

**The Urgency
of the
Problem**

Study

India's newspapers and magazines abound with material on this subject, and such second-hand sources must in general be used by the students, although the

utmost encouragement should be given to first-hand information.

1. From the Census Reports discover the number of "untouchables" in India ; in your province ; in your city.

2. Assignments such as the following may be given to get the question thoroughly before the class :—

(a) The origin of these classes.

(b) Present efforts for their amelioration.

(c) Instances where individuals of this class have become men of light and leading.

(d) The economic loss in India of leaving them in this condition.

(e) What is the present attitude on this question?

(f) What are the ends aimed at ?

(g) What are the means to attain these ends ?

(h) What are the obstacles in the way ?

(i) Can the children of this class ever be made good and useful citizens ?

(j) Just what would it mean if we applied the Golden Rule in our relation with the low castes ?

3. Get several students to describe and reflect on what they themselves know or could find out at first-hand about the depressed classes. One should endeavour to get vivid descriptions of the uninspiring character of the work of these people ; its frequent irregularity ; the great physical handicap which the poor suffer because of their environment ; the way this environment affects their moral and spiritual possibilities ; the effect on children of such surroundings in forming their early habits and ideas of the world.

4. To what extent are we dependent on such things as holidays, recreation and a certain amount of sleep and quiet, for the maintenance of our power to work and our spiritual life ?

5. What conditions, which seem essential to a true home, are beyond the reach of the very poor ?

6. What is the influence of the sweeper quarter on the spiritual life ?

7. Have one of the members of the study class write a review of the remarks in the annual report of the D. P. I. for each of the past five years on the subject of the education of the depressed classes.

8. Have a member of the Study Group write a paper on what is at present being done for the betterment of the life of untouchables. See Chap. II, "The Outcastes' Hope," and other reports mentioned under Literature.

9. The aim here should be to open the eyes of the students to the degradation of the depressed classes, and to stimulate further enquiry as to their duty in this matter. The study should result in

rendering sympathy more intelligent, and a sense of responsibility more definite. Where possible a visit should be made to some sweeper quarter under the guidance of some experienced worker.

Exhibit

1. By a series of rectangles, proportioned in length to numbers, show the increase in the number of the depressed classes receiving education in your Province. The Provincial Reports of the Director of Public Instruction usually contains a paragraph on this subject.

2. By means of a circle and segment show the proportion of the depressed classes of school-going age, and those actually receiving instruction. See Provincial Report of D. P. I.

3. Prepare a large diagram of 300 squares, 30 squares high, and ten squares in width. Each square is to represent a million of India's population. Shade in various ways numbers of squares proportionate to the number of millions of the following classes:—Untouchables, Hindus, Mohammedans, Christians, Others.

4. Have a few charts made on which are lettered pithy sentences for use in the Exhibit, and later on in various public places for the education of public opinion. These charts may well be uniform in size, 22 × 28 inches. Some suggestions for sentences may be found at the head of this chapter.

Practical Work

Education is one of the most practically helpful ways of serving the depressed classes. To begin with, it has the immense advantage of displaying real human sympathy and a desire to share with the poorest the greatest blessing mankind has received. Education is a powerful factor all the world over, and in India especially it is the noblest way of righting a serious wrong. For it was the evil custom which grew up in the dark Indian ages of refusing to allow the lowest of the people to receive education, which was the beginning of all the mischief and led to the present terrible results. Secondly, education is not pauperizing, but, on the contrary, leads

on to greater self-respect. It makes those who are educated feel their own advance, and it creates in them a desire to help themselves and raise themselves. It opens out to them new ideas of the value and possibility of progress, and enables them to take part in their own uplifting. It also opens out oneness of progress for the whole community. Thirdly, while education is the most revolutionary force in the whole world, it is not sudden or volcanic; it is not destructive or anarchical; it is rather constructive and gradual, silent and up-building. It, therefore, disturbs least the immediate social status, while it leads on to the greatest social changes in the future.

Practical Suggestions. The convenience of the pupils will have to be taken into consideration in arranging the hours during which the school will be open. Many of the boys who may be persuaded to come will have to help their parents for an hour or so in the morning. The hours from 11 a.m. to 3 p.m. may be found most suitable, thus freeing them to help their parents. Where it is difficult to erect or to rent a suitable building in the quarter desired, do not hesitate to use the shade of a large tree for your schoolroom. This has actually been done in many places. In these simple schools besides reading and writing, care should be taken to teach cleanliness, temperance, good manners and the simple principles of morality.

2. Make strenuous efforts by the use of pamphlets, conversation and discourses to **awaken the public conscience** to respect the equality of rights, opportunities and better treatment of these classes. The problem is really of the upper three or four millions; convert these to a rational view of things and the rest will follow as a matter of course.

3. Try to your utmost to **persuade school authorities to admit the untouchable** children into existing schools or to make provision for them where none exists.

4. **Start schools** yourself for them.

5. **Seek the active co-operation of the leaders of these classes**, and with their help organize committees of work who among other things shall collect funds and award monthly scholarships to the promising and advanced

boys of these classes. This will awaken a sense of collective responsibility and will promote a steady permanence which are indispensable for any great and widespread progress.

6. Make it a point to **touch them yourself**, in giving them money, or a letter, and in other small ways. Let them realise that you are willing to treat them as human beings.

7. Go to some pains and expense, if necessary, to make the **mechanical arrangements** such that they come as little as possible in contact with dirt.

8. We may not all be able to organise large movements for helping these poor people, but we can **give sympathy and help** to those who are already working in this field.

9. In this work, where millions have to be reached, the individual counts for little by himself, but a united movement counts for much. To me, personally, it seems clear that while every individual effort that can be made and carried through is of great importance, yet still more important is **the forming of societies or groups**, which may make a combined effort to cope with the problem. Public opinion has to be instructed, the whole attitude of society towards the question has to be changed, and this can be done much more impressively by a community of thinkers and workers, than by a single individual effort. One note of warning needs to be sounded. No member, in such a society of reformers, should be accepted, who would not himself go down among the depressed classes and take part in the work. Mere sympathy from a distance is useless, a hindrance rather than a help.

10. Along with education should go, whenever possible, **dispensary and healing work**. Instruction in sanitary matters, as to cleanliness, good and decent ways, can best be given along with the practical sympathy that flows from the healing of the sick. In these very matters of cleanliness and decency lie some of the most difficult problems of the upraising of the masses, and while education by itself can accomplish a great deal, education combined with dispensary work can do more.

11. Find out all the existing schools for low castes in and about your city. **Enlist volunteers** to visit these schools once a month to encourage them in every way possible. Prizes of books, pictures, writing material, toys, or clothing may be given to recommended students. Help them to arrange an annual prize distribution to which the parents can be invited. Such demonstrations may greatly impress the minds of the people of these classes.

12. Secure funds for founding **special scholarships** for boys of these classes. The Governor of Madras has directed that the experiment of reserving one middle-school scholarship of Rs. 5 for students of the depressed classes should be tried in each district in the Presidency for a period of five years.

13. **Tracts** are needed for circulation in the vernacular showing that justice, self-interest and religion alike demand that the lower castes be more humanely and sympathetically treated.

14. Meet them and talk with them; try to make them feel that they are just as fit as others to become better men; give them advice where possible; and seek out the hundred ways in which sympathy and interest can be shown. Such treatment will make them ready to do almost anything you ask them to do.

15. Have your Class or Society **prepare a programme** of music, or lectures, or magic lantern, which can be given in the sweeper quarters of your city and neighbouring villages. See Chapter on "Miscellaneous Means of Education."

16. Efforts could be made to organize **Panchayats** at which all disputes in depressed communities might be settled.

17. Endeavour to organize a **night school** especially suited as to place, hours and curriculum to the depressed classes. Students could be persuaded to undertake the teaching honorarily, or if this is not practicable, a little extra allowance may be given to someone already a day-teacher.

18. **Look over the other chapters** of this book, for instance on "Education", "Miscellaneous Education,"

"Sanitation" and "Temperance." Many suggestions will be found especially suited to the needs of the untouchable.

19. Finally resolve to act up to these principles to-day. Open your eyes to your environment; resolve to act without hesitation where the first opportunity occurs; choose companions who believe in this positive brotherhood; never let a single chance to act on the principles of the brotherhood of man go until the attitude is well established; ask God's help in daily prayer.

Subjects

India's Undeveloped Resources—a Study of the Depressed Classes.
How the Other Half lives.

Resolved :—That it is unwise from a national point of view to spend money and resources in the endeavour to uplift these classes, when these might be devoted to strengthening, both physically and mentally, a better class of children.

The Inter-relation of Poverty and Disease; Poverty and Intemperance.

See various assignments given under the paragraph "Study."

How the Other Half lives in England.

What is the Labour Problem?

The Struggle for Brotherhood.

Illustrative Effort

At one of the Hindu festivals the students of Rang Mahal School, Lahore, took up a collection, and with this money they purchased food and sherbet, and fed all the people who passed the school that day. It had been their custom to feed the Brahmans, but on this day they fed sweepers and low caste people as well. At first they were jeered at, but they stuck to their work and did their duty nobly.

A Hindu graduate of Forman College, now working as an Excise Inspector, has been endeavouring to encourage the principles of social service in the villages into which his work takes him. He writes of many discouragements, but the following incident shows the price which must almost always be paid for success—the price of personal self-sacrifice. "The last time I went to the

**Sherbet to the
Low Caste**

**How one Man
succeeded**

village, I went straight to a sweeper's (low caste) house, and cared for two men suffering from fever. It was necessary to stay with them the whole night. The people in the village were very much touched, and many were ready to help after this."

Some of the discouragements one will meet are shown by the following report of a Fourth Year Student:—"I

organized a day school near the homes of **Discouragements** the depressed, and used to go to teach them for some six days. Meantime the opposition of the people, and the gradual decrease of the depressed who came to learn compelled me to drop the plan. In opening a depressed school it was very difficult for us, the students, to be successful. The chaudry advised us, if we intended to have any such institution, we should devote our whole life, work energetically, set personal examples, and then we could possibly dream of success. Really the task was very difficult, when one is threatened to be excommunicated from his society, and alienated from his relatives. The plan was dropped, and I, who intended to volunteer myself for teaching the depressed, gave up the idea for the present."

The Outcaste's Hope, by the Rev. Godfrey Phillips, formed the substance of a series of six addresses to the Bourdillon Branch Mission Study Class of the

Work for Out- Y.M.C.A., Bangalore. The class consisted of
castes at eighteen Indian Christian young men. At
Bangalore the close of the series, a meeting was held to consider means of giving practical expression

to the ideals of service set forth. A suggestion of night-school work for outcastes had been made, and therefore the meeting took the form of a black-board study of the cantonment with a view to discovering the most needy centres. Several members were appointed to visit certain likely *cheris*—parts of the town where outcastes live—and they met with quite a surprising response. These interviews ended in the chief leader of all the *cheris* convening a meeting of all his subordinates, at which they were unanimous in deciding to co-operate with the young men. They placed a small building at their disposal, held a *tamasha* for the opening night, and since

that time the work has continued nightly with an average attendance of twenty boys who have no chance of an education through the ordinary means. The teaching staff is composed of six Indian Christian young men, each of whom gives three nights a week to teaching. We are at opposite poles here from the old controlling idea of asceticism—the seeking of a solitary salvation at the expense of the nobler ideals of sacrifice and service for another.

The Jaffna College Y. M. C. A. is maintaining a very good work on the Island of Eluvaitive. A Christian teacher and his wife are employed for the

Work by Jaffna College one school which they have on this poverty stricken little island with its ninety huts.

This Christian family is the leaven of the island, teaching, preaching, visiting homes, etc. Their salary is small enough, but their home is the most respectable in the whole island. He and his wife are doing solid, patient, self-denying work. Besides employing this teacher, once each year a delegation goes up to inspect the school and general work, to hold house to house visitation and evangelistic services, and ends with a feast and a distribution of prizes to the pupils. Usually they have an athletic competition. The Y.M.C.A. has to provide teachers, keep school-building and premises in repair, furnish all the text-books, slates, etc., for the pupils, and almost clothe them as well—when they are clothed. Occasionally a boy shows some degree of promise in his books, and is sent to the Tamil Teachers' Training School. One or two of these have turned out very well indeed, but occasionally they are disappointed. Besides this work at the island school and in the Training School, the Association is contributing to the support of two sons of this teacher (on the island), both being now in Jaffna College. Their father pays a part of their expenses, but his salary is really quite inadequate to the demands made on his purse, living as he does in the midst of such poverty.

"Intemperance is responsible for more human misery than the three great historic scourges of war, famine, and pestilence."
—Gladstone.

"Whatever is wrong cannot be eternal; and whatever is right cannot be impossible."

"One of the most hopeful signs of the day is the growing conviction that the social problem is an integral whole, and not a mere aggregate of isolated ills to be cured."—R. A. Bray.

"The close connection between a craving for drink and bad housing, bad feeding, a polluted and depressed atmosphere, long hours of work in overheated and often ill-ventilated rooms, only relieved by the excitement of town life, is too evident to need demonstration."—Report of International Committee on Physical Degeneration.

A man who desires to use his entire force on behalf of himself or his fellow-man can do so best and longest by entirely avoiding alcohol."—"Alcohol and Human Body."

CHAPTER XI.

Temperance.

Prayer

O Lord, we praise Thy Holy Name, for Thou hast made bare Thine arm in the sight of all nations and done wonders. But still we cry to Thee in the many struggles of our people against the power of drink. Remember, Lord, the strong men who were led astray and blighted in the flower of their youth. Remember the aged who have brought their grey hairs to a dishonoured grave. Remember the homes that have been made desolate of joy, the wifely love that has been outraged in its sanctuary, the little children who have learned to despise where once they loved. Remember, O Thou great Avenger of sin, and make this nation to remember.

May those who now entrap the feet of the weak and make their living by the degradation of men, thrust away their shameful gains and stand clear. But if their conscience is silenced by profit, do Thou grant Thy people the indomitable strength of faith to make an end of it.

O God, bring nigh the day when all our men shall face their daily task with minds undrugged and with tempered passions; when the unseemly mirth of drink shall seem a shame to all who hear and see; when the trade that debauches men shall be loathed like the trade that debauches women; and when all this black remnant of savagery shall haunt the memory of a new generation but as an evil dream of the night. For this accept our vows, O Lord, and grant Thine aid.*

Bible Reading

Lev. 10: 8-10; Num. 6: 2-4; Prov. 20: 1; 21: 17;

* From "For God and the People," by Walter Rauschenbusch.

23: 20, 29-35; 31: 45; Dan. 1: 8-16; Luke 1: 15; Rom. 13: 14; 1 Cor. 9: 25-27; Phil. 4: 3; 1 Thes. 5: 6; 2 Pet. 1: 5.

Selections amongst these verses may be assigned to each of the members of the class to read; or one may be asked to report the teaching of Proverbs on abstinence, and another that of the New Testament.

Literature

The following lists are not complete.

PERIODICALS

Abkari--quarterly--sent *gratis* to many who ask for it. Apply to the manager, 36, Ivelley Road, Clapham, London, S. W.

Temperance Herald (Nagercoil), 1 anna, quarterly.

Madras Temperance Herald (Madras), monthly, Re. 1-8-0.

Temperance News (Bangalore), monthly, Re. 1-8-0.

Temperance Record, Calcutta, monthly Re. 1-8-0.

Young India, Hornby Road, Bombay.

Indian Rechabite, Byculla, Bombay.

Indian Good Templar, Ahmednagar.

Sat Sang (in Gujarati), Nuapura, Surat.

Frashogard (in Gujarati), Fort, Bombay.

Temperance Guide, (in Urdu), Amritsar, Re. 1-4-0.

The following organizations issue pamphlets and leaflets that may be secured as models or in quantity for distribution.

International Reform Bureau (Temperance and Social Purity).
206, Pennsylvania Ave., S. W., Washington, D. C., U. S. A.

Scientific Temperance Federation, 23, Trull Street, Boston, Mass.,
U. S. A.

National Temperance Society, 373, Fourth Avenue, New York
City.

National Women's Christian Temperance Union, Evanston, Ill.,
U. S. A.

Anti-Saloon League of America, Westerville, Ohio, U. S. A.

A great number of Temperance Societies in India.

ENGLISH.

Alcohol and the Human Body—Sir Victor Horsley (Macmillan) Rs. 2-6-0 net. Should be in every High School Library. Cheap edition available, 12 annas.

The Syllabus of Lessons on Temperance, issued by Board of Education, London (Eyre and Spottiswoode, 2d.) contains useful hints for teachers.

The Evils of Alcohol—Dr. W. A. Chapple, M.P., Harris & Co., Kingsway, London.

Alcohol and Science—Hargreaves.

Aid to Teachers in giving Scientific Instruction in Temperance—Rev. A. Blake, Daily Post Press, Bangalore, 1 anna, or at C. L. S., Madras.

HINDI.

The following can be obtained from the Christian Tract Society, Allahabad.

					Rs. A. P.
Is Se Kyā Lābh Hogā ?	...	...	...	...	0 0 6
Nashe Daman	...	...	...	...	0 0 3
Nashe Ki Chīzōn ke bāb men Suwāl o Jawāb	...	...	...	...	0 0 6
Nished wā Chikitsā	...	...	...	...	0 0 6
Piyakkar Darpan	...	...	...	...	0 0 1
Shādi Lāl Ki Kathā	...	...	...	...	0 0 3
Musaddas dar Mazammāt Nasha wa Nashebāzī	...	...	...	...	0 0 3
Alcohol par Tibbī Taqrīr	...	...	...	...	0 0 9

TAMIL

Kallunnal—a handbill, R. T. S., Madras

A Temperance Catechism, R. T. S., Madras ... 0 0 3

Jessica's First Prayer, R. T. S., Madras ... 0 1 0

The Man Killer, C. L. S., Madras ... 0 3 0

Plain Talks of a Plain Christian, Tranquebar ... 0 6 0

Aids to Teachers in giving Scientific Instruction in Temperance, C. L. S., Madras

Temperance Lyrics, C. L. S., Madras ... 0 0 6

TELUGU

Madha Pana Visarjana—a tract, C. L. S., Madras.

A Temperance Catechism, C. L. S., Madras.

CANARESE

A Temperance Manual—Mrs. Hallows, C. L. S., Madras.

Alcohol, The Great Cheater—a tract, C. L. S., Madras.

Study

1. Have one member give a five or ten minutes review of the drink evil in ancient India, with quotations from the Vedas. See Chapter III, "India Problems", S. M. Mitra.

2. Have one student make a study of the liquor laws:—Are there legal hours when liquor-shops should be closed? Are there special days on which they must be closed? May liquor be sold to minors? To women? What places besides liquor-shops may sell liquor? Are liquor-shops forbidden within a given distance from schools and places of religious worship? Each citizen should be able to answer such facts, and to report breaches of the law.

3. What are the conditions and fee for obtaining a license, and the procedure in revoking a license?

4. What is the Government Excise and License policy?

5. Have a series of papers based on personal inquiry as to the drink traffic in your own town or village. How many shops? Are the laws with respect to night closing observed? What causes operate to lead people to drink? What is the total revenue derived from the liquor-shops of your town? Is this the cheapest taxation? Is the evil carried from the town to the villages or *vice versa*? What especial responsibility lies upon the educated classes of the towns?

6. Get reports, based upon personal observation, of the physical, moral, spiritual and economic ruin which drink causes. Secure a good statement of the plan and results of Local Option.

7. What are the nationalities of the keepers of liquor-shops? Give the number of each.

8. How many liquor-shops have facilities for games in connection with them? What games are used?

9. How many have lunch counters or hotels in connection with them?

10. Do the answers to the last two questions suggest any substitutes for the liquor-shop?

11. From reports or from writing to the Superintendent of your Provincial Asylum for Lunatics, find out the proportion of such defective people made so through alcohol. "It is within the truth to say that throughout the *Western* world one out of every four men admitted to an insane asylum is brought there by alcohol." The Superintendent of the Panjab Lunatic Asylum said (1912) that out of 672 male insane under treatment, in 22 the cause was stated to have been alcohol, and among 169 women, in one case. He adds, however, the caution, "These numbers, however, are most untrustworthy, as all statements of cause and antecedent history in patients in this country are vague and often untrue. In many cases at the outset of an insanity, it is not recognized as such by the friends, and a patient takes to drink, drugs, etc. Thus though a first symptom only, it is erroneously considered by them to be the original cause." He adds, "I am reduced to the conviction that the influence of alcohol on the production of insanity in this country is very small." The spirit of

this judgment should characterize all investigation. Don't start in any study of this book intending to make out a case. Endeavour impartially to get at the facts. Base judgment and action on them.

12. How would you counteract the tendencies to increase of drink from the following causes :—

- (a) The desire to imitate Europeans.
- (b) The reaction from traditional restraint.
- (c) The desire for a stimulant owing to the strain of modern life.
- (d) The increasing prosperity of some classes.
- (e) Grinding poverty which leads to the buying of toddy instead of food.
- (f) The force of the habit of drinking at weddings, funerals, and other special occasions.

The Exhibit

1. Get one member to secure from the Government Blue-Books the statistics as to **revenue from drink** per year as far back as records can be had, and have him organize these in the form of a curve on squared paper, so as to show at once to the eye the way the power of drink over the people is increasing. As an example of the results that may be expected the following is given. Taking the period from 1900 to 1912, the increase in the liquor revenue of the major provinces has been approximately as follows (from "Temperance Record") :—

Bengal	...	...	24 per cent.
United Provinces	...	...	51 " "
Central Provinces	...	...	80 " "
Panjab	...	...	120 " "
Eastern Bengal and Assam	...	...	44 " "
Madras	...	...	120 " "
Bombay	...	...	90 " "

2. Make a series of large, tall, black rectangles, lettered so that they can be read easily when placed on the wall, **comparing the amounts spent on liquor, education, sanitation, irrigation, etc.** Underneath might be placed this sentiment, "Progress comes from the diminution of *waste*."

3. Find out for your province the **amount per person spent on liquor** by dividing the total amount

spent by the population. Draw a large purse with this sum lettered on, or draw the actual coins needed to make the sum. Below put, "On the average each person in the Province is poorer by this amount because of *drink*."

4. If any significance for the cause of temperance is found in the facts with reference to the **proportion of insane** made so by alcohol (see section on "Study"), make a circle with sectors proportionate to those made insane through alcohol.

5. Secure a **map of your town** and have some member locate on the map by means of little red pieces of paper each liquor-shop, so that at a glance the eye can see how many and where they are.

6. Endeavour to find out from official records the **percentage of total arrests** that are due to liquor. Make a large circle two feet in radius and paint black a sector proportional to the arrests due to liquor.

7. Secure help and guidance in working out the **cost of criminal procedure** due directly or indirectly to the liquor traffic. Compare this with the total amount by means of a circle two feet in radius with sector proportional to the amount due to liquor traffic.

8. Attach to a sheet of white cardboard a copy of the "Abkari," "The Indian Temperance Record" (Calcutta), etc., and each of the vernacular **temperance papers** of your Province (see under Literature). At the bottom might be placed, "Do you see these papers? Subscriptions taken here," or some such thought.

9. On another large white cardboard have a **list of the active temperance propaganda** of your city and Province. Below put some such sentence as, "Is your lack of support helping the drink evil?"

10. Have a curve drawn on large squared paper showing the **actual issue of liquor per year** in your Province. Such a curve ought to show vividly to the eye whether the consumption is increasing or decreasing. The kind of facts that come to view is illustrated by the following:-

(a) In the report of the Excise Department in Bengal for 1910-11, it is stated that 1,025,108 gallons of spirit were consumed

in contract and central distillery areas, as compared with 937,217 gallons in the preceding year. In Calcutta alone the increase was 30,889 gallons.

(b) In the Bombay report for the same year it is stated that the consumption of country liquor was 246,425 gallons more than in the preceding year, and 168,268 above the average of the quinquennium from 1905-1906 to 1909-10.

(c) The drink history of Poona is given by the following which could be easily arranged in the form of a curve :—

1877-78	70,000 gallons
1880-81	79,498 "
1883-84	113,719 "
1886-87	136,227 "
1889-90	147,338 "
1892-93	135,249 "
1895-96	150,803 "
1898-99	125,745 "
1901-02	126,475 "
1904-05	147,539 "
1907-08	191,592 "

11. Secure a small but **model temperance library**. Have this available for the class and endeavour at the Exhibit to get schools, libraries and societies to purchase similar sets.

12. Have the **reports** by the members of the class under the different heads of this study **written out** on uniform paper **and bound**. This will make the results of the work permanent and the volume can be used in the Exhibit.

13. Have a curve drawn showing the variation from year to year in the **convictions due to drunkenness**. The results might be significant. For instance,

(a) In the United Provinces the convictions for drunkenness rose from 1,248 in 1909-10 to 1,508 in 1910-11, an increase of 260 in one year.

(b) In the Central Provinces the increase was from 384 convictions in 1909-10 to 490 in 1910-11, a rise of 106 during the year.

14. Have a series of uniform placards made (22 by 28 inches). These can be framed and placed in schools, libraries, reading-rooms, and other public places, and should be frequently changed. Suggestions for such mottos are given on the next page and at the head of this chapter.

LIQUOR

LIQUOR DOES MORE HARM TO
BODY, BRAIN AND SOUL
 THAN ANYTHING ELSE ON EARTH

LIQUOR is man's greatest enemy, because it robs him of Health, Happiness, Home and Honour.

LIQUOR turns a good man into a bad Brother, a bad Son, a bad Husband, a bad Father, a bad Workman and a bad Master.

LIQUOR professes to make a man strong, but makes him really so weak that he can't stand or walk straight when under its influence.

LIQUOR professes to make a man happy, but gives him a Headache and a remorseful Heartache after.

LIQUOR professes to make a man bright and smart, but makes him act like a mad man instead.

LIQUOR makes a man cruel and heartless towards his loved ones and also towards himself as nothing else could possibly do.

LIQUOR has been the means of blasting millions of promising young lives and destroying the happiness of thousands of homes.

If you are wise and desire to live a happy and useful life, make a solemn vow that you will have nothing whatever to do with that dangerous

Liquid Fire and Poison

LIQUOR

15. If you have a Strangers' Home or other organization for the help of **unemployed** or poor, inquire the proportion who have been brought to their condition through drink, and make the results vivid by the use of a large circle with a segment proportioned to cases caused by drink. The Superintendent of the Strangers' Home, Lahore, writes (1912), "From my extracts I find that 75 percent of the men who come here in search for work are brought down by drink."

Practical Work

1. A plan of educating the public and thereby gradually forming public opinion, that should especially be mentioned, is that of the "**Medal Contests**" arranged by the W. C. T. U. (Address:—W. C. T. U. Literature Depôt, American Mission, Lucknow). Contests may be organized by any school or society, consisting of not less than six or more than eight contestants. A silver medal (procurable for Rs. 4-4-0) is awarded to the candidate receiving the highest number of marks, taking into consideration memory, voice, articulation, gestures, and general effects. Six winners of silver medals may compete for a gold medal. Six gold medalists may compete for a diamond medal. A speaker may contest any number of times until he wins. An admission fee is sometimes charged or a collection taken to pay for the medal and any other expenses of the contests. Circulars giving all information desired for local workers, samples of the silver medals, judges' blanks, rules, recitation books, etc., can be secured from the agent:—W.C.T.U. Literature Depôt, American Mission, Lucknow. A most interesting series of contests might be held between various schools or societies.

2. A **musical contest** may be held in connection with the oratorical contest, thereby furnishing music, and thus adding interest to the programme. Medals may be obtained from the address given under (1). Temperance songs can be secured from your local Temperance Society.

3. **Organize** a Temperance Society for *doing* something.

4. **Arrange for a study** of the temperance conditions of your own town or city. Get to know the actual facts of the evils of drink, physiologically, economically, and morally.

5. Arrange for, or suggest to others to arrange for **Provriti Holi programmes**. No customs, however objectionable, are ever annihilated and much less reformed by mere adverse criticism. They must be observed in the proper way to be improved. Many a one has taken his first drink on Holi. Games, amusements, entertainments and speeches may be utilized. The influence of such meetings is invaluable in creating a moral atmosphere, a strong public opinion, and a strong public conscience.

6. **Distribute temperance leaflets**, songs, information in regard to the abuse of intoxicants and drugs, and facts with regard to the increase of the drinking habit. One society distributed 100,000 leaflets last year.

7. The **translation**, or writing of temperance leaflets or songs.

8. Use influence to bring about **social gatherings** on a reformed basis.

9. Keep a watch on the number and location of **liquor shops**, and, if possible, have them removed.

10. See that some temperance worker scrutinizes all **licenses** issued. These matters should not be left to Government alone.

11. Make an independent investigation of the successes and failures of the Government **Excise and License Policy** in your district.

12. Secure a lantern and arrange for occasional **temperance lectures** in schools and other public places.

13. **Secure subscriptions** for your local vernacular temperance organ. Try to get public reading rooms and libraries to take such papers in English and the Vernacular.

14. See that standard temperance **books** are bought by public and school libraries.

15. When a temperance speaker comes, help to distribute the announcements and to bring your friends.

16. Secure and use **Gramophone records** on temperance.

17. Secure **pledges** for Total Abstinence. (The Amritsar Temperance Society furnishes free pledge books in Gurmukhi and Urdu).

18. **Teach the boys**—get to work to make your younger brothers and their friends as deeply imbued as yourself with the nature of the alcohol curse.

19. Make every effort to get the student community to present an absolutely united front on this question. Thoroughly explain the principles on which temperance is based, so that they may be able to stand against temptations coming from Indian or Western influences.

20. At present in some places, sites of newly proposed shops are published in the District Gazette six months before the commencement of the lease, and objections are invited from the public. Wherever this is the practice, those interested have an opportunity to object to the new shops being started.

21. Endeavour to arrange for **Temperance Sundays** in churches or in places where facts and principles can be brought before the people.

22. Collect money with which to purchase a set of lantern slides on temperance and if possible a lantern. Money is also needed for the purchase of leaflets for free distribution.

23. The quotations at the top of this chapter show how temperance workers are not only insisting on drinking habits as the cause of many other social evils, but are also insisting that other social evils are often the cause of drinking habits. The temperance worker must be no narrow man. He should endeavour to **elevate the whole life conditions** of the people. People drink in order to escape from squalid or disheartening circumstances; from bad labour conditions; from social instinct associated with companionship, customs, and use of leisure. All these causes—these sources of the trouble—must be analysed and met.

24. Schools and Colleges might well **introduce a pledge** to be signed by the students, agreeing not only

to abstain from the use of alcohol, but to become temperance workers pledged to study the problems and to spread the teaching of temperance.

Topics

A Treasury of Temperance Facts.

Facts and Figures of a Great Crusade.

Inebriety, Insanity and Defectiveness.

The Physical Value of Total Abstinence.

The Commercial Value of Total Abstinence.

The Social Price of the Saloon.

The Threefold Basis of the Traffic.

1. The love of gain.
2. The appetite for stimulants.
3. The instinct for social fellowship.

The Warfare Against Drink.

1. The punishment of the drinker.
2. Prohibition by the state.
3. Local option.
4. High license.
5. State control.

(a) Gothenburg System in Scandinavia. (See "The Temperance Problem," by Rowntree and Sherwell.)

(b) State Monopoly, as in Russia.

(c) State Dispensary System, as in South Carolina.

6. Limitations of the traffic, as to number of shops, hours, persons to whom liquor may be sold, location.

A Practical and Working Programme of Action :—

- a. The work of gospel temperance must be done in a systematic and persistent way.
- b. There must be wise and systematic instruction concerning the evils of intemperance and the duty of temperance.
- c. There must be a larger and more general creation of saloon substitutes.
- d. There should be progressive restriction of the liquor traffic.
- e. Unite all men of good will in the enforcement of existing laws.
- f. Devise more strict and effective and rational ways of dealing with the habitual hard drinker.
- g. Wide extension of the system of Local Option.

The Results of the transfer of responsibility for morals from caste to the police.

Resolved that there is urgent need of introducing adequate and systematic temperance instruction in all schools and colleges throughout the country.



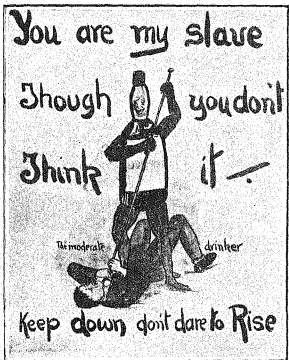
Illustrative Effort

As an example of the kind of data that comes from a detailed study of the evils of drink the following is given by Dr. Mann:—"A certain quite

**A Typical
Study**

respectable but low caste family in Poona consists of seven people—two men, two

women and three small children. Their total monthly income is just under Rs. 18, or about Rs. 214 per annum; their expenses are about Rs. 220 per annum, showing a loss of a few rupees. But out of these expenses over Rs. 20 are spent in drink, and Rs. 12 in tobacco. That is to say, nearly one-sixth of the total



expenses of the household were spent in drink and tobacco. The result is that the family is in debt, and getting further and further into debt. But for this, they could save money and gain in position. Here drink and tobacco are solely responsible for keeping them down,

keeping them degraded, to an extent which can hardly be conceived." There is no doubt that if inquiries of this sort were made everywhere, the temperance feeling of those who made them would be enormously strengthened, and their position could be backed with arguments and weapons for future use against drink.

A student writes:—"I am endeavouring to serve the Temperance cause in various ways. I have established a

Student Effort 'Students' Temperance Mission,' gathering small boys of primary classes. We have been preaching and singing temperance songs in the neighbouring villages to the accompaniment of the harmonium, *tabla* and the like. I have translated a passage on 'Evils of Wine Drinking' from Lamb's *Essays of Elia*, and having published 500 copies at my own expense, I have distributed them gratis in the whole city. I have also worked on the Temperance Pledge books. I am greatly in need of two more; please send them."

Another young man writes:—"To gain our object we established a Temperance Mission. It seemed best to carry out our work in villages. For this purpose I went to the primary classes and requested young boys to come to my house for singing temperance songs. We learned the songs and sang them in some parts of the city. One Sunday a company of fifty young boys started for a neighbouring village, a Temperance flag being borne high up in the air by a student. Two of my friends who were good singers recited the verses and we all repeated the chorus. There amongst the villagers I explained the evils of intemperance and they encouraged me much."

A Fourth Year student reports:—"Temperance songs received from the Temperance Society, Amritsar, were distributed among the students. For every song which a student committed to memory he was provided with a number of songs. In this way some 25 students became well versed in temperance songs. When at leisure they amused themselves by singing temperance songs instead of the old immoral ones."

Trinity College, Kandy, reports:—"It is very encouraging to report that the Temperance Pledge of the Social

Service Union was signed by all the students of the College for a longer or a shorter time. This pledge binds those who take it to abstinence from alcohol for a definite period or it enlists them also as Temperance workers to study the problems and to spread the teaching of Temperance."

Temperance Pledges An interesting experiment in local option was tried recently in one of the wards of the city of Poona, under the auspices of the local Temperance Association. The municipal electors were invited to record their votes for or against the continuance of the three liquor shops in the ward. More votes were recorded at this poll than at the election of a municipal commissioner in the same ward, namely, 653 out of 950 on the list. No less than 640 of this number voted for closing all three shops.

CHAPTER XII.

Translation.

Prayer

O Thou great Source of truth and knowledge, we thank Thee for the gift of language and for all the riches of the past and present that are stored in books. Help those who have had a wider view to gather and winnow the facts and truths which make for the informing and upbuilding of the people and to impart these to those whose outlook is more circumscribed. May those who write and translate never suffer themselves to be used in drugging the mind of the people with falsehood or prejudice. Save them from a selfish ambition and from the vanity that feeds on cheap applause. May they hold their gifts in trust to be used for Thee, and may each of us be true to the opportunities we have for service in this way. Amen.

Literature

Statistics of British India, volume on Education, chapter on Presses and Publications.

"Report on Administration" for your Province, chapter on Presses and Publications.

These volumes can be seen and possibly borrowed from the Office of the Director of Public Instruction. Inquire also from your Public Library.

Introduction

The number of educated men who have developed the ability and the habit of passing on in the vernacular some of the good things they meet in English

The Responsibility is very small. All such should realize that the higher education which they receive is a solemn trust committed to them—that English training is to make them more serviceable to their

fellow-countrymen. The light of knowledge is to be handed on to one's brothers, and how better can this be done than by opening up to them in their own vernacular the treasures to which one has been given access ?

There are always some who with encouragement are willing to undertake translations from English for publication in the vernacular. It would mean no small thing for the country, if our colleges and schools could be turning out a few men each year in whom the talent of translation had been discovered, who had found out while still in college that they are amongst the few who can acceptably do the work. One Punjab college, which has made a mere beginning in education through this form of service, has a scrap book in which such student translations are placed, and yet it shows during the past year over 80 columns of published translations by its men.

Experience has shown that few at the start are able to win the approval of any editor. The first translations, therefore, which they are asked to undertake should be simple and short. I have known **Some Practical Suggestions** more than one student to spend a whole summer on the translation of a small book, only to find when it was presented to an editor that the style was wholly unsuited for publication. Hence, it is best to test ability for translation on short articles that could be published in some magazine or paper. Such translations, even when short, require supervision and revision, but it is time well spent on the part of the teacher or friend. The teacher may be on the lookout for suitable short selections, the subject matter of which would likely be acceptable to a vernacular paper or magazine.

The following hints on translation have been given on request by the Rev. E. M. Wherry, D.D., of Ludhiana :—

Hints on Translation "The Purpose.—When one undertakes to translate a book from one language into another, his purpose is to give expression to the thought of the author of that book in another language. The great object of the translator is to

transmit thought correctly. To do this several points must be carefully noted.

"1. *The Style of the Author*:—It will not do to use a highly ornate style to translate thought expressed in very simple style in the original. Nor should a simple style be used to translate the ornate. The style of the translation should correspond with that of the original.

"2. *The idioms should not be literally translated*:—The peculiar shades of thought set forth in expressions peculiar to the idiom of the language, should be caught up by the translator and given in the forms of his own language.

"3. Even *words* should not be allowed to hamper the expression of the translation, excepting that the *thought* of the original sentences or paragraphs must be expressed in terms that will carry the complete thought expressed in the words of the original.

"4. *The sentences*:—A translator should not try to present in his translation the exact sentences and clauses of the original. The genius of one language may not permit the sentence construction of another language. In English, for instance, the use of a succession of simple sentences, each marked by a period, is exceedingly common. The translator may be obliged to ignore these sentences and express the thought in one or more long sentences. On the other hand, long complex or compound sentences may be better translated by cutting them up into two or more short sentences properly joined by the appropriate particles. The Urdu language in its classical form uses particles, where in English, commas, semi-colons and periods would be used.

"I know the translator of an historical work, who translated the individual sentences of the English original very correctly. Each sentence appeared in its Urdu dress and was placed beside its neighbours to form a paragraph. Paragraphs followed each other in the precise order of the English. The result was a book utterly meaningless to an Indian reader, because there were no connecting particles to join the thought of one sentence with that of another.

"It follows from what has been said that the translator must be thoroughly acquainted with the book he would translate. He must make the *thought* of each sentence and paragraph his own and then give expression to that thought with the same freedom he would have if writing an original book in his own language. By so doing he will present a translation of a book as readable as the original, it being in the form which the thought of his translation requires.

"*A perfect translation should read like an original writing*:—Nothing is so tiresome as a translation burdened by foreign modes of expression, foreign idioms and literal renderings of long, involved sentences.

"In translating theological and technical writing, great care must be used as to technical terms. By translating the technical terms of one language into those of another, the translation may easily misrepresent the original author.

"In the case of works of fiction the translator may use great freedom. The entire environment of the story may be changed to suit the conditions of the thought and environment of the reader. But this liberty should never be used without a clear acknowledgment, so that the reader may not be deceived.

"India needs a literature. Much is being done in the way of translation but only a beginning has been made. When Indians become great readers and are willing to buy books for private libraries, the way will be open for the translator to add a rich store to India's literature."

Canon H. U. Weitbrecht, Ph.D., of Simla, who has had great experience in the work of translation, has kindly offered the following suggestions to those

More Hints on attempting this form of service:—

Translation

"In the first place, the would-be-translator must consider that translating is not only an art, but a fine art. You cannot expect to become a translator in a day. You will need patience, practice and perceptiveness. Consider what translation is: it is carrying over—what are not words or sentences, but thoughts as expressed in words, from one language to another.

"Therefore, you must beware of *transverbation*, that is of mechanically representing one set of words by-another,

which severally bear the same meaning. A word may be compared to a circle which covers a certain area of thought. In another language this area is very often distributed over several words. Thus, *post* in English may mean an upright piece of wood, an appointment, or a place for forwarding letters. In Urdu, of course, each of these would be translated by different words. The differences in this case are very marked and would hardly be ignored even by a beginner in translation. But there are many finer distinctions which more easily escape notice. The translator must keep a sharp eye on the correspondence of the thought expressed by words that answer to each other.

"This correspondence becomes more intricate when words are arranged in sentences; and here still more watchfulness and knowledge of syntax, or the laws of sentence building, in both languages is needed. Cast aside the idea that you must reproduce sentences of the same form that you have in the original. Very often you may have to do so, but very often they must be altered. You must therefore have clearly in your mind the characteristic differences, not only of syntax, but of style in English and in Urdu. For instance, English allows involuted sentences, folded, as it were, one within the other; Urdu prefers shorter, independent ones, and a good translator will frequently break up the long English sentences to render them into good Urdu. The more elaborate inflection of the verb in Urdu permits a less frequent use of pronouns, etc.

"The difficulty of correspondence becomes greatest in the case of idioms, that is forms of speech which a language has developed beyond the ordinary law of word correspondence, generally on the basis of some metaphor or image. Here the greatest difference of word will be needed to express identity of thought. 'He took my examination' would mean in English the exact reverse of 'us ne mera imtihan liya.' In English, we 'wring our hands,' in Urdu 'hath malte hain,' etc. The beginner in translation should be very unpretending in the matter of idiom. If he tries to be too idiomatic, he runs the risk of being ridiculous, like a man who wrote to me

once:—'Sir, I am so poor that I can hardly make both my ends meet.' Unless you are quite sure, better give the sense of the idiom in plain words.

"A translator must strive after the greatest exactness in reproduction of thought, along with the utmost freedom in shaping his language. At the same time especially in India, he will recognise that his own language is growing and that it will adopt forms, words and constructions from English, as Urdu notably has done from other languages before. But he will not consider it his duty to lead the world in these changes. To be a good translator he must be a careful reader of the literature of his own language as well as of the one he renders from. Then he will in time be able to reproduce freely what he had read in English, combined with experience and thought of his own. The translator will become an author of works in his own language. May many a student of India reach this goal."

Study

1. Find out what editors of vernacular papers desire translations to be handed in to them. If so, of what nature should they be?
2. Get a judgment, if possible, from persons who know (such as the Secretary of the Text Book Committee or Secretary of the Religious Book and Tract Society) as to whether there is a large demand for good translators.
3. What prizes are offered in your Province for translations (by University, Text Book Committee, Government or private agencies)?

Exhibit

1. Start a scrap-book and in this place all the published translations made by your Society or Group (see under Practical Work).
2. Draw rectangles proportionate in length to the number of books published in the vernacular in the various Provinces of India.
3. Draw a curve showing the variation of the production of vernacular books in India during the last forty years.

Practical Work

1. *Short* articles suitable for translation are very hard to find in any quantity. Try to find at least a dozen such pieces suitable for translation; and give them to teachers or others who can use them in encouraging students to attempt this work. Many a teacher would urge such translation if they had definite articles in hand for suggestions.

2. Enlist as many members of your Study Class or Society as possible in an agreement to translate for publication one or more short articles.

3. Secure money for a series of prizes to be offered to a certain school, or Sunday school class, or society, for the best translation of a given short article.

"The child in humanity and the animal in the lower world—these are the objects of compassion ; and those who ignore their rights have no claim to hope for either justice or mercy for themselves."

"Animals are cared for by their Maker. God is the avenger of the oppressor with regard to brutes as well as men."—Visma.

"As thou lookest to thy God for thy protection, so do dumb and helpless animals look to thee for their protection. If thou hast no mercy for them, thou hast no claim to God's mercy for thyself."—Buddha.

"The quality of mercy is not strained ;
It droppeth, as the gentle rain from heaven,
Upon the place beneath. It is twice blest ;
It blesseth him that gives and him that takes."—Shakespeare.

"No civilization is complete which does not include the dumb and defenceless of God's creatures within the sphere of charity and mercy."—Queen Victoria.

CHAPTER XIII.

Prevention of Cruelty to Animals.

Prayer

Enlarge within us the sense of fellowship with all the living things, our little brothers, to whom Thou hast given this earth as their home in common with us. We remember with shame that in the past we have exercised the high dominion of man with ruthless cruelty, so that the voice of the earth, which should have gone up to Thee in song, has been a groan of travail. May we realize that they live not for us alone, but for themselves and for Thee, and that they love the sweetness of life even as we, and serve Thee in their place better than we in ours.

Bible Reading

Gen. 33 : 13-17 ; Ex. 20 : 10 ; 23 : 12 ; Deut. 22 : 10 ; 25 : 4 ; Prov. 12 : 10 ; Rom. 8 : 19-22.

Selections may be given to each of the class to read, or one may be asked to report on the laws of the Old Testament with reference to animals.

Literature

"Black Beauty." This is a most excellent story, very well written, and should be in every library. Young people will like it and be impressed. Ask any bookseller for it in English. It can be secured in Telugu at 12 as. and 6 as. The Roman Urdu edition has been exhausted.

Study

Social service should include the animals as well as men. Man's duties to the lower animals have always been highly conceived in India, where for centuries the alleviation of their suffering has formed a distinct part of both private and public charity. But at the International Congress held recently in London to discuss means for the better protection of animals in all parts of the world, each of the papers from India stated that the measures adopted here were very

inadequate, that great indifference and apathy toward the suffering of animals prevailed on the part of both Europeans and Indians, and that the time had come when a strong effort should be made to ameliorate the sad conditions of animal life in India.

1. Secure the law. The Act XI of 1890 applies to Municipalities and Cantonnments. A copy of this may be made from the library of some Pleader, or in the Panjab it can be secured for one anna from Gulab Singh's Printing Press, Lahore. Is the law local, provincial, or for all India?

2. Is there a Society for the Prevention of Cruelty to Animals in your city? How many are there in your Province?

3. How many cases are reported each year?

4. What is the exact procedure to secure a conviction?

5. Is it desirable that private people should report cases?

6. Send for several reports of Societies for the Prevention of Cruelty to Animals, (for instance those of Calcutta and Bombay), and have them reviewed.

7. Ask each member of the class to record in detail for one week all cases of cruelty to animals observed by them. It will be found that eyes have to be educated. Cruelty to animals is mostly seen in towns. The following are some of the things to look for. Hackney carriage horses are overworked, bullocks are overloaded, under-fed, seldom cleaned or groomed, ill-treated and goaded to drag loads beyond their strength. It is no uncommon sight to see the eyes of a bullock bulging out because of the strain; and when they stop they are made to start again with the dead weight without assistance. Milch cows are crowded together in unsanitary places without light and sufficient green food. Small ponies are used for third class garies, the lash is often used unsparingly, and passengers are sometimes crowded both inside and out. The heartlessness with which fowls and other birds are treated both in transit and after their arrival is a very conspicuous sight, and appears to be due to the utter want of appreciation that such creatures can feel or suffer pain. Crowded crates, tied legs, twisted wings, no water, and handling as if they were but bundles of feathers are common forms of ill-treatment.

8. Get one member of the class to visit places where milch cows are kept, looking out for the sanitation, ventilation and amount of green food given. Have a written description given to the class.

9. State what you mean by the words: "Cruelty to Animals?" State the difference between taking the lives of animals and cruelly ill-treating them. State reasons why we should try to make animals happy, and show in what way this would tend to our happiness and the formation of good character.

10. Ask the paid Inspector, if there be one in your city, to come and make a short address to the class.

11. Assign one member of the class to go with this Inspector for one day on his rounds, and to report to the class on the work of that day.

Exhibit

1. Secure a **map** of your Province and pin a red circle at each place where there is a Society for the Prevention of Cruelty to Animals. In the Panjab (1912) there were only three. Put under the map, "Why not more?"

2. Have the various **reports** under the different heads of the section "Study" written on uniform paper, **bound**, and used in the Exhibit.

3. On a large sheet of white cardboard attach the **reports** of the several societies reviewed under "Study."

4. Have some one with a camera **take pictures** of bad cases of animals, or crowded unsanitary surroundings for cows. Mount these for the Exhibit.

5. Make an attractive placard entitled "**Ways to Help**" and outline briefly below what the public can do.

Practical Work

1. Acquaint self and others with the law.
2. Assist any Prevention Society that exists in your town.

3. Arrange for a series of essays on the subject. Print and circulate the best of these.

4. **Warn or report observed cases.** In ordinary cases the offender is merely warned, and the law is never strained to procure convictions. But flagrant and wanton acts of cruelty are prosecuted under Act XI. If there is a Society for the Prevention of Cruelty to Animals in your city, inform its Agent, giving the offender's name, his father's name, residence and the animal or animals concerned. If there is no Agent and if the offender is the driver of a licensed vehicle, such as a tonga or first class gari, report his number to the secretary of the Municipality. If the offender is not driving a licensed vehicle,

report the man's name, father's name and address to the Deputy Commissioner.

5. **Help to found a Society** for Prevention of Cruelty to Animals. The object is not merely to prevent cruelty by the deterrent influence of legal punishment, but also to interest ignorant owners and drivers of donkeys, bullocks, etc., in the care and treatment of their animals, and to encourage and foster those merciful impulses which tend to the growth of humanity. Some Societies have striven to attain this by distributing pamphlets bearing upon the treatment of domestic animals and by erecting cattle troughs in the streets. But very often people guilty of cruelty belong to the illiterate class and can only be deterred by the pains and penalties of the law. Warnings and the immediate arrest of the criminals can be insisted on by those who know the law. In Calcutta, one interested person came forward with an offer of a weighing scale so that loads could easily be tested. Outdoor free dispensaries have been established at various places.

6. The need for each student adding the weight of his influence to **create public opinion** against cruelty to animals was forcibly impressed by the statement of a Divisional Judge of the Panjab. His opinion had been taken by Government as to whether Act No. XI of 1890 should be extended beyond municipalities and cantonments. He answered that he felt that public opinion so little supported the present law, that any extension would be made only an excuse for improper oppression. In his opinion the extension of protection to animals in villages was being absolutely blocked by the lack of interest of people in the protection of animals in municipalities and cantonments. Hence, not to act may mean the restriction of the law. Each child or more mature person can have a part in creating public opinion.

Topics

1. What our city (or a particular city) is doing for animals.
2. Have animals any rights? Here distinguish between domestic, wild, useful, ferocious, and noxious animals and state your grounds for that claim.

3. The claims of domestic animals on man for kindly treatment.

Illustrative Effort

The Rev. C. Tyndale Biscoe writes of the work for animals by his boys in the Srinagar High School:—

"For the last few weeks we have had some grand sport in capturing starving donkeys. Although Brahmans are not allowed to touch a donkey, as it is an unclean animal, they may drive it, or tie a rope to its neck and pull it, or entice it with the proverbial carrot held in front of its nose, so it has come to pass that we have had as our guests over 80 starving donkeys and two cows.

"The poor donkeys were so hungry that on the first night they tore off the paper from the school windows (we have paper over our lattice windows in lieu of glass) and ate it. The boys bring straw and chaff from their houses and feed them and take much interest in the poor animals.

"The next act in the drama is of course the donkeys' owners' appearance on the scene when they hear of the raids and come to demand their property. To these men we give our minds on the subject of cruelty and return them their property on condition that they pay up what has been spent on their animals, extracting a promise from them that they will allow inspectors (*i.e.*, certain teachers and boys) to visit their homes daily to see them fed.

"We have had some donkeys on our hands for many a day as their owners have brought them from far villages, for there is more filth in the city than in the villages and hence the city is considered to be an excellent pasturage ground. In the spring their owners will no doubt turn up to take them off to work for them, when they will find a nice little bill awaiting them."

"We are beginning to hear from many quarters that the social question is at bottom a religious question, and that to its solution it behoves the churches in the interests of society to address themselves... We have the note sounded in various keys that, after all, Christianity was intended to save not only men but man, and that its mission should be to teach us not only how to die as individuals but how to live as members of society."

—Kidd, *Social Evolution*, p. 13.

CHAPTER XIV.

The Highest Form of Social Service.

Prayer

Lord, speak to me, that I may speak
In living echoes of Thy tone ;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O strengthen me, that, while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart ;
And wing my words, that they may reach
The hidden depths of many a heart.

O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—Francis R. Havergal.

In this concluding chapter let us get just as clear an idea as possible of what we mean by the term "social service." Social service is that form of effort for man's betterment which seeks to uplift and transform his *community life*. Its aims are the development and perfection of

What Social Service Is*

* See "A Social Service Catechism," American Baptist Publication Society, Boston.

the institutions of man's *associated* life, and the construction of a social order which shall be free from disease, poverty, crime and misery. The chief items in the social service programme are the relief of need and distress, the prevention of poverty and crime, the creation of a social atmosphere which shall induce a right course of conduct, the adjustment of men's relations in justice and brotherhood, and the provision for all the conditions of a clean, healthy, moral and spiritual life. Social service seeks to relieve distress and need in such ways as to help men most effectually; it also seeks to discover the causes and conditions of poverty, sickness, crime and misery, and then to remove bad causes and conditions and create good causes and conditions; it believes that the church, the family, the school, the state, are all means and agencies through which these ends may be sought.

The emphasis in social service is thus on man's associated and community life. Isolated deeds of kindness to individuals are not properly called social

The Emphasis service. When you study conditions, help other people to see things as they are, seek to unite men in behalf of practical measures, join with those who are already engaged in some form of helpful community service, and are an intelligent citizen in your own environment—this is social service.

This does not mean that isolated deeds of kindness for individuals are not urgently needed. Besides all associated forms of helpfulness for community life, there is most certainly a great hunger for the ministration of sympathy, of neighbourliness and of friendship. Many social evils wound human life, crush men's spirits and create despair. Every community has its quota of sad and discouraged, of weary and tired folk. All these need help in the form of human friendship. The attention to these small but very real needs is the thing emphasized by the Lord Christ in Matt. 25: 31-46. But it may be best to reserve the term "social service" for something more co-ordinated than deeds of personal, individual kindness.

For instance a Fourth Year student enters in his social service report:—"There being considerable want of

education in my village, the people at large experience great difficulty in writing letters and sending telegrams. Seeing this state of things I was always ready to spare my time for those that came to me for having their letters and messages written. Of course I did not announce it publicly." If this student had moved the community to get the needed schools—to remedy the situation at its source—the service would have been more social. These remarks apply, also, to the following report:—"The Sub-Assistant Surgeon is a new man who has recently been transferred there. He is only a 'Middle Passed' man. His knowledge in English is only very little. He is unable to understand his official correspondence with his Head Office. It was frequently in this that I helped him. His annual indents for medicines were prepared by me, as his had been returned from the Head Office owing to many mistakes."

Notice the following statement:—"An old servant of ours, who is a labourer now-a-days, was suffering from a serious disease. It had reached its last stage owing to his neglect and inability to afford to pay for medical aid. He was at this moment wholly confined to his bed and could not stir. His mother came to me and requested me to accompany him to Pindi for treatment. He was her only son. I could not refuse and so accompanied him. We stayed there a few days and I put him under the treatment of a mission doctor." Now this was undoubtedly a kind act. But this fact would have led to social service if, on the basis of it, this student had begun an agitation for medical inspection *for all*; for old age pension or a provident fund *for all*; or for the erection of a hospital in his own town.

Railway travel affords abundant opportunity for students to be kind and helpful to that large class of travellers who cannot read. The illiterate want their tickets read; the inexperienced want help to get in the right carriage; questions await kindly answer. One should attempt to do all these things as opportunity offers. But observation of these common needs leads to social service when one causes extra guards to be permanently appointed, or in other ways organizes the remedy so that it extends beyond the personal deed.

Let us look at another incident. "At my village there is a small dispensary under the charge of only one compounder. Persons from the neighbouring villages repair to the dispensary for securing medicine. One day it so happened that the compounder was off to a village to attend a patient. In his absence a man was brought who was bitten by a snake. The men who brought him asked me about the compounder, and I told them of his absence. The snake-bitten man grew pale. I felt with his suffering, and went to saddle a horse. The horse of one of my relatives was saddled and sent for the doctor. I sat by the person and gave him satisfaction. The Compounder came and I asked him to take great care in his treatment. I thank God for his recovery."

This again is hardly what is called social service, although it is an example of a generous, loving act. If this incident had led to a movement for ridding that district of snakes, or of securing a large enough medical staff in the hospital so that some one could be present all the time, the service would come more under the term social.

Perhaps enough has been said to emphasize the fact that not every kind, gentlemanly, human act is social service. Important as these acts are, they should be the spontaneous outflow of every life. In making an appeal for social service, we are asking for something more organized and something affecting community interests. Bring all the intelligence, energy, hope and sympathy you can to bear in friendly ways upon the lives of the needy; but do not forget those other methods which come from a study of causes and an application of remedies to the whole community. The call to the young men of India is by no means for less of personal, individual kindness; but for more definite, organized, associated effort for the discovery of causes and the remedy of conditions.

We have said that social service includes all forms of effort for man's betterment which seek to uplift and to transform his associated and community life. It must, therefore, include all those highest forms of social effort which eagerly attempt to make available for the needs of men the riches of God's wondrous love and power.

**The Availability
of God in
Prayer**

A vision of the tremendous needs of India should make each student long to discover the resources available in God. The highest service that any student could perform would be to stimulate himself and others to see and then to test what can be expected of God in triumph over weakness and obstacles. For India, as a whole, is quite failing to put to the test the "availability of God in response to faith." The overwhelming tasks before the young men of India should lead them therefore to make new adventures and seek to explore the unknown depths of the being and character of God. The world needs pioneers of faith, and the highest call that can come to any man is the call to become attentive to the voice of God for his generation, and to ask largely in accordance with His will.

Best, in his "Beyond the Natural Order," says:—"Work is indeed of itself an obligation. The man who knows what to do, and how to do, ought to put himself with great force into direct, sinewy toil. But not with all force; a part of his vital energy he ought always to save for prayer. When from our days of feverish, anxious effort we come home at night too tired to pray, we have doubtless defrauded God of a part of His resources on which He depended more than upon our active deeds."

Phelps in his most helpful book on prayer ("The Still Hour") describes the feeling which must become spontaneous under the sense of such a trust as prayer involves:—"I come to my devotions this morning on an errand of real life. This is no romance. I do not come here to go through a form of words. I have no hopeless desires to express. I have an object to gain. I have an end to accomplish. This is a business in which I am about to engage. An astronomer does not turn his telescope to the skies with a more reasonable hope of penetrating those distant heavens than I have of reaching the mind of God, by lifting up my heart at the throne of grace."

In Mark 11: 22-24, is found one of those great declarations of our Lord:—"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea, and shall not doubt

in his heart, but shall believe that those things which He saith shall come to pass: he shall have whatsoever He asketh. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Any aggressive lover of India must feel the fitness of this analogy as he stands at times appalled in the presence of tremendous tasks; there is the overwhelming work of social regeneration, of spiritual awakening, and India's highest self-realization in every sphere. Jesus knew that it would cost labour and effort to make the world what it



This little preaching band belongs to the Poona Association. They organized, gave what they could, got others to help and bought the 'dhamori' which is shown above. In this they go out every Saturday afternoon.

should be; many mountains would have to be laid low before that time. In this passage He speaks of them: "Whosoever shall say unto this mountain be thou taken up and cast into the sea." Picture to yourself, as vividly as you please, India's grand Himalayas, and then pause for a moment and honestly face these words. They are not mere rhetoric, mere hyperbole. If He did not mean that the Himalayas were to be displaced at our word, He meant that something as great and as difficult would happen. Are you willing to learn of Him and to serve India in this way?

The greatest formative social force is religion. To help men to worship God in spirit and in truth is the highest social service. Would that the **Direct Work for the Kingdom** of great truth of the fatherhood of God as taught by Jesus Christ might more dominate our lives and service! He knows and declares that the relationship of God to each individual is nearer and better than the closest and best earthly relationships. Amidst the social suffering and misery about us, how else than through Him is one to retain the conviction that God is Love? It was not so much His power that impressed His followers, as His *willingness* to help and save (see Matt. 8:1-3), and the memory left upon their minds when He was no longer bodily present with them was of One "who went about doing good" (Acts 10:38) and of His own will gave Himself for unattractive and undeserving men (Rom. 5:8). They knew that God is Love, because they had seen Jesus and considered the meaning of His life and death. No higher form of service can be found than the spreading abroad of that quiet trust and faith in "the God and Father of our Lord Jesus Christ," Who "so loved the world that He gave His only begotten Son" (John 3:16), and will surely "with Him freely give us all things" (Rom. 8:32).*

To understand in its fulness what He meant by the Kingdom of God; to let my whole heart's affections go out in response to this conception of an ideal social order in which the relation of men to God is that of sons and, therefore, to each other that of brothers; to dedicate my will to work with Him for its realization—this is the highest aim I know in life.

* For much of the thought of this paragraph see "Discipleship," by Angus, pp. 1-9.

APPENDIX A.

Institutions of Relief.

PASTEUR INSTITUTES FOR HYDROPHOBIA.

Pasteur Institute of India, Kasauli. Pasteur Institute of Southern India, Coonoor.

SANATORIA FOR CONSUMPTIVES

Sanatorium for consumptives, Almora. Mainly for Indian Christian women; but others are received.

The Consumptives' Home, Dharmapur. Incipient and first stages only are admitted.

Hindu Sanatorium, Karla, Poona District.

INSTITUTIONS FOR THE BLIND

School for Blind and Deaf, Mysore.

Government School for the Blind, Railway Technical School, Lahore. Eleven pupils are learning cane work, reading, writing, etc.

The North India Industrial Home for Christian Blind, Rajpur, U. P. The charge here is Rs. 4 or Rs. 5 per mensem and the boys are taught various trades.

Junna Mission, Allahabad, a hostel for blind men and women.

Dublin University Mission, Chota Nagpore.

American Mission School for the Blind, Bombay. For boys and girls, of any religion.

Victoria Blind School, Bombay. For boys only.

Church of Scotland Mission, Poona. For girls only.

The Blind School, S. P. G. Mission, Ranchi. 21 pupils make bamboo chairs, baskets and stools. The women plait palm-leaf mats and knit.

Industrial Home and School for Blind children, Calcutta.

C. M. S. Schools for the Blind, Palamcottah. For boys and girls separately, and a separate industrial school for boys. For Christians and non-Christians.

Class for the Blind, American Mission, Sirur, Poona District.

Pandita Ramabai, Khedgaon.

Irish Presbyterian School for the Blind, Parantij.

INSTITUTIONS FOR DEAF-MUTES

The Bombay Institution for Deaf-Mutes. Nesbit Road, Bombay.
Mainly for boys, irrespective of race, caste or creed.

School for Deaf-Mutes, Ahmedabad. About 19 pupils.

Deaf and Dumb School, Calcutta.

Deaf and Dumb School, Barisal, East Bengal.

Deaf and Dumb School, C. E. Zenana Mission, Palamcottah.
Boys learn carpentry, tailoring and mat-making. Girls learn cooking and sewing. About 131 pupils.

School for the Deaf, Baroda.

School for Blind and Deaf, Mysore.

HOMES FOR FALLEN WOMEN

Jubilee Home, Bangalore.

Grennie's Home, Nagpur.

Home for Homeless Indian Women, Amherst St., Calcutta.

Women's Home, Fatehpur-Haswa, U. P. For any woman who needs protection under special circumstances. Non-christian women are taken.

Helen E. Moses' Home, Kulpahar, Hamirpur District, U. P.

Industrial Home, Doddballapur, Mysore State.

Mrs. Barr, Z. B. M., Jaunpur, U. P.

Pandita Ramabai's Home, Mukti, Bombay Presidency.

LEPER ASYLUMS

Address in each case, "The Manager, Leper Asylum."

Panjab :—Amballa, Baba Lakhn, Shamba, Dharmasala, Rawal Pindi, Sabathu, Saharanpur, Tarn Taran.

United Provinces :—Almora, Dehra, Moradabad, Naini (Allahabad), Rurki, Shandag (Pithoragarh), Meerut.

Central Provinces :—Shampa, Shandkuri, Dhamtari, Mungeli, Patpara, Raipur, Wardha.

Bengal :—Asansol, Baidyanath, Bankura, Mourhang, Curulia, Raniganj, Calcutta, Lohardugga.

Travancore :—Alleppy, Attingal, Neyoor, Trevandrum.

Madras :—Bapatla, Kodur (Cuddapah) Madras.

Behar :—Bhagalpur.

Central India :—Dhar.

Malabar Coast :—Calicut, Mangalore.

Ceylon :—Colombo.

Berar :—Kothara (Ellichpur).

Bombay :—Matunga, Miraj, Nasik, Poona, Sholapur.

A COURSE OF READING ON SOCIAL SUBJECTS

Note:—These books are recommended by the Federal Council of the Churches of Christ in America.

SUBJECT	SUGGESTED	ALTERNATIVE	SUPPLEMENTARY
The Social Task of the Church	Rauschenbusch — Christianity and the Social Crisis; Batten — The Social Task of Christianity	Peabody — Jesus Christ and the Social Question; Ward and Others — The Social Creed of the Churches	Hodges — Faith and Social Service; Brown — The Social Message of the Modern Pulpit; Mathews — The Church and the Changing Order; Butterfield — The Country Church and the Rural Problem.
The Home	Thwing — The Family; Riis — The Peril and Preservation of the Home	Veiller — Housing Reform; Spargo — The Bitter Cry of the Children	Howard — Matrimonial Institution; Davenport — Heredity in Relation to Eugenics; Mangold — Child Problems; Addams — The Spirit of Youth and the City Streets; King — Social Aspects of Education.
The Industrial Problem	Hubson — The Social Problem; Carlton — History and Problems of Organized Labour	Ely — Evolution of Industrial Society; Adams and Sumner — Labour Problems	Mitchell — Organized Labour; Jenks — The Trust Problem; Hobson — The Evolution of Modern Capitalism; Stelzle — The Church and the Working Man; Kellogg — The Pittsburgh Survey.

Social Waste	Warner—American Charities; Smith—Social Pathology; Devine—Misery and Its Causes	Richmond—The Good Neighbour; Hunter—Poverty; Wines—Punish and Reform; Report of Committee of Fifty—Substitutes for the Saloon; Report of Committee of Fifteen—The Social Evil; Addams—The New Conscience and an Ancient Evil.
Economics and Sociology	Segar—Principles of Economics; Elwood—Sociology and Social Problems	McKenzie—Introduction to Social Philosophy; Tausig—Principles of Economics; Fairbanks—Introduction to Sociology; Patten—The New Basis of Civilization
Social Theology and Social Ethics	Hyde—Outlines of Social Theology; Hall—Social Solutions	Freemantle—The World the Subject of Redemption; Nash—The Genesis of the Social Conscience; Ross—Sin and Society; Addams—Democracy and Social Ethics; Patten—The Social Basis of Religion
Socialism	Kirkup—History of Socialism; Ely—Socialism and Social Reform	Vedder—Socialism and the Ethics of Jesus; Wells—New Worlds for Old; Sombart—Socialism and the Social Movement; Bernstein—Evolutionary Socialism; George—Progress and Poverty
Politics	Ienks—Principles of Politics; Batten—The Christian State	Bluntschli—The Theory of the State; Dolz—The Spirit of Democracy

APPENDIX B.

The following **Biographies** should be made available to those interested in social service:—

Malabari, by Gidhu Mall Daya Nand.

History of a Humble Soul, by Gidhu Mall Daya Nand.

Keshab Chandra Sen, by Mozumdar.

Ram Mohan Roy, by Collett.

D. G. Vaidya, Royal Asiatic Society, Bombay.

Ranade, by Mankar, 2 Vols.

Up from Slavery—Booker T. Washington. This can be had in a cheap edition for 14 annas (Nelson's Library), and it will prove to be a book full of inspiration and suggestion.

Rlis—The making of an American.

Wilberforce—whom God used in working the moral miracle of freeing slaves in every portion of English territory.

Lord Shaftesbury—whom God used in putting some real measure of love and justice into English industrial life.

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